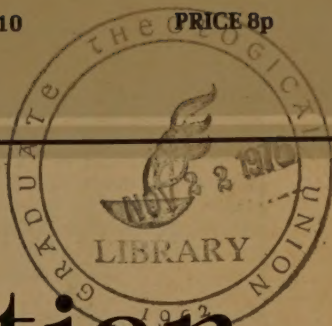


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Christian Order

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The Editor

ANGLICAN ORDERS

Archbishop J. Dwyer

PRO FIDE (SOUTHWARK)

REV. JOHN TRACY, S.J.

on

“The Humanist Campaign
against Christian Education”

at

St. Mary's Infant School, Greenfield Road,
Gillingham

4p.m.

Sunday October 10th., 1976

Chairman: Rev. Fr. Porter, P.P.

(Benediction at 3 p.m. in Church of Our Lady of
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Christian Order

EDITED BY

Paul Crane SJ

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Fair Play

THE EDITOR

THE Church professes to be so taken up these days with what are called the claims of social justice that I wonder sometimes whether she has forgotten the existence of other types of justice as well. Of these, one is called "distributive". One of its main functions is to regulate according to just proportion the dealings of authorities with their subjects in the matter, say, of the imposition of burdens and the apportionment of rewards. Where the civil society of the State is concerned, distributive justice demands that the burden of taxation levied should be progressive and proportionate to capacity to pay and the distribution of rewards related to the degree of service rendered. The same applies, *mutatis mutandis*, to the ecclesiastical society of the Church. The least requirement expected of ecclesiastical authority at any level with regard to the Church's members is identical with that expected of civic authority, at national or local level, with regard to the citizen. It can be summed up in two words, which could be used in the past, but not now, I am afraid, to typify the British way of life — fair play. What one expects, then, of ecclesiastical authority in its dealings with members of the Church is, at the very least, fair play.

Unfortunately, this is what the members of the Church do not always get. In the matter of their Catechism, for example, the Canadian Bishops have not dealt fairly and justly with the complaints of Canadian Catholic parents

outraged by the humanist teaching which pervades it. There has been no proportion between the reasoned volume of protest raised against it and the steps taken by the Canadian Bishops to meet the case against the Catechism presented by the protesters. These can be said quite fairly, in consequence, to have been dealt with unjustly. And here, in this country, in the matter, say, of liturgical reform, the reaction of the Bishops to what can be termed progressive abuses has been to close an eye to them; in the case of what they would call traditionalist stubbornness, to classify it as an abuse and jump on it. Where the petitions of progressives are concerned, they are listened to and not infrequently granted, as in the recent case of Communion in the hand. By contrast, those presented by traditionalists are, as a rule, listened to, then pigeon-holed — with nothing in the end done to meet them.

I have two examples in mind. The Bishops Meeting, in Low Week of this year, which gave the Faithful the option of Communion in the hand, had before it a petition, bearing approximately 7,500 signatures and asking in most respectful language not for the abolition of the New Mass; but for the restoration of the Old — in this sense, that it should serve as a legitimate alternative to it. Nothing came of the petition. At the October / November meeting of the Hierarchy last year there was another petition, bearing 5,000 signatures and mounted at great expense by a fine, northern group, asking for the restoration of Latin to the Mass. Nothing came of the petition. This is not fair play. Which explains why, for so many in the Church today, repeated calls by priests and bishops for justice to the Third World, have an increasingly hollow ring. Not to labour the point, known for long to so many, the treatment meted out to progressives as compared with traditionalists in the Church today is prejudiced in favour of the former and, in consequence, out of accord with the objective as distinct from imagined merits of their respective cases. As such, I have to say with sadness that it is contrary to the elementary canons of distributive justice. From which it follows that, where conduct of this sort is coupled with cries for the exercise of social justice on behalf of the Third World, hypocrisy has to be added to injustice as a further charge that cannot lightly be disclaimed.

Who would think that Pentecostalism would have taken root in Rome? But it has done, as Rome-based, Catholic journalist Mary Martinez shows very clearly in this and two following articles. Courtesy of the Wanderer.

Pentecostalists in Rome: I

MARY MARTINEZ

SINCE May, 1975 when 10,000 Catholic followers of the charismatic movement held a world convention in Rome, Catholics everywhere have begun to take notice of a new phenomenon in the Church. In this and the following two articles I will try to record faithfully what I have seen of pentecostalism here in Rome saving any evaluation for a final column. Readers will do well to have all the reports on hand as they read because I hope to avoid wasting space by repeating the identification of people and places in each article. Rome may not seem a likely place to report on pentecostalism compared with, say, Ann Arbor or South Bend in the U.S.A., but because it is Rome, what happens here is of greater importance to the Church.

Charismatics Convene

On Oct. 19th, 1975 the 300 year-old Church of S. Ignazio (St. Ignatius Loyola) in the heart of old Rome, was filled with converts to Catholic charismatic renewal. Nearly half of them were nuns or priests and fully half were foreigners temporarily resident in Rome. In an apparent effort to make the joyous Counterreformation church resemble an assembly hall a dark red curtain had been draped across the entire main altar, one of the most splendid baroque altars in Europe. Tiers of seats had been set back to the hidden altar so that they faced the congregation and a

cleared space was left between for the microphones. The following account of the meeting is condensed from a tape.

First to the microphone was Fr. Francis Sullivan, S.J. He spoke slowly in Italian. "We have come here to praise the Lord together and I say to praise the Lord together. All the groups of charismatic renewal in Rome have come here to praise the Lord together." A soft mummur came over the congregation, "Praise the Lord, praise the Lord." Identifying himself as a theology professor at the Pontifical Gregorian University and (as the only remaining member of the first Roman pentecostal group founded by the Canadian Oblate Valereano Gaudet in 1971) the "first charismatic here present," Fr. Sullivan said that Leo Cardinal Suenens had been the one to propose this meeting. Continuing with a short homily based on references in the *Acts of the Apostles* to the gifts of the Holy Spirit, he went on to introduce the second speaker, Ralph Martin, co-ordinator of the Ann Arbor Word of God group and editor of *New Covenant*.

Speaking in English, Martin was forced to wait between sentences for the Italian translation. "I figure (the Rome congress last May) has been a tremendous source of hope and joy to brothers and sisters around the world. The Church as a whole," he said, "is opening up to receive what the Holy Spirit is offering." He had been proud as a Catholic to be able to share with his Protestant friends what the Pope had said to the congress. "At the same time I feel that the Lord has begun to give an inkling or a sense of what lies ahead and that He doesn't want us to become complacent or proud, saying, 'Look, the Holy Father approves us!' because what the Lord is just trying to say is not ended now. The work has just begun." Referring to the "prophecy" given over the microphone in St. Peter's on May 19th, Martin said: "The Lord spoke to us and told us that things as we now know them were not going to remain the same, that a change was coming, that certain things we were depending on were not going to be there in the future, that really a time of trouble was coming for the Church, for the world." Equating "trouble" with secular values and atheistic philosophies, Martin urged his listeners to love one another and to love Christ for the sake of the Church and the sake of the world. There was a wave of applause. Then, softly at first, "singing in tongues," a monotone hum dividing into three voices as it

grew louder to be sustained at some length over a general babble of incoherent syllables then tapering off into a silence broken here and there by subdued mutterings.

Cardinal Suenens Speaks

Fr. Sullivan introduced a fellow Jesuit professor at the Gregorian, Fr. Domenico Grasso, a figure familiar to correspondents who covered the 1974 Synod in which Fr. Grasso had the key post of special secretary in charge, we understood, of drafting certain of the Synod's major documents. Introduced to the charismatics as "your delegate," the man who would act as permanent liaison between them and the vicar, Ugo Cardinal Poletti, Fr. Grasso in turn introduced the principal speaker, Cardinal Suenens of Malines-Brussels: "To say that we are proud to have the Cardinal with us is an understatement. We are in his debt for having inserted into the Second Vatican Council the doctrine that the charismatic gifts were not the privilege of the primitive Church. . . . He was the seminator of the doctrine. Some of the laity here present then germinated the seed which has become a giant tree spreading its branches over the whole world." He said that "this little branch of the tree, the branch of Rome," would now listen to the Cardinal's advice on "how we can put our charismas at the service of the Church and we will try to put into practice what he teaches us. Hallelujah!" The congregation repeated "Hallelujah!" Cardinal Suenens in a black suit (Fr. Sullivan wore grey) looked shorter than he does in vestments — hair a glistening silver, sharp profile and an attractive smile. He spoke Italian in a resonant voice. After a short homage to the Holy Spirit, "here present in each one of us," he said that the name "charismatic movement" is equivocal because this was not a movement in the classic sense but rather "a river that flows into the sea (the Church) and, once in the sea, no longer goes by the name of river." And so one day he hoped there would be no more charismatic renewal but, rather, the charismatic renewal of the whole Church. Italy, he said, has witnessed the great renewals of St. Francis, St. Dominic, St. Ignatius and now this renewal of the Holy Spirit which is reaching out to the five continents. "The tree has opened its branches and the birds are singing in all the languages." He

explained that the Church has two aspects; the one institutional, sacramental, visible, and another broader, one that is spiritual and charismatic. It is necessary to give charisma to the institutions. "Here," he said, "we are only at the first step. Each of the Sacraments will have to be renewed." Take Baptism. We were all baptized as helpless babies according to a decision made by our parents. Our faith was therefore hereditary. "But tomorrow there will not be hereditary faith. Tomorrow we need Christians who have made this decision personally, voluntarily, at the beginning of their adult life. . . . Of this we have need: a new generation of Christians who, in full faith and liberty in their feeling of community, make what is called the Baptism of the Holy Spirit." What the Church needs, said Cardinal Suenens, are "new types of Christians and new types of Christian doctrine." He then proceeded to touch on proposals for renewing the other Sacraments concluding that, like Mary—"the first charismatic"—we must go to the supper room and then go out and announce the good news. "I think there is a kind of springtime that is touching the trees, the plants, the Earth, the atmosphere, the winds. Today Springtime is being organized! Hallelujah!" Everyone was on his feet crying "Hallelujah" and, as a French song began, I found I had lost my seat. At the magic words "foreign press" an usher hurried me down to the microphone island within a few seats of the Cardinal who sat smiling, back to altar, his hands clasped around his crossed knee.

Pandemonium

Fr. Sullivan called for a moment of silence and reflection. Then three pleas that the people present love each other were made, one after the other, by an Italian layman, a French woman, and an Italian priest, each exhortation followed by general murmurings of "I confirm it" and "Praise the Lord, oh Lord we praise You, we praise You." At this point red-bearded Dick Mishler of Ann Arbor, who had been press co-ordinator of the May congress, took the microphone to declare in clear, loud Spanish and then in English that the Lord had "brought us here to be united in Him." Addressing the male and female Religious present, he

said: "The Lord wants to manifest His love in your convents. That has been His plan since the beginning of time, to make you one in Him. He so wanted the world to be one in Him that He sent His Son, Jesus Christ. To make us one He died on the Cross. To make us one in Him, that is why He rose from the dead. To make us one in our convents, in our houses, in this assembly. Now let's stand up and show our love for each other in front of the angels, the archangels and all the heavens!" At this signal there was pandemonium. I felt myself grabbed from behind, then from the left, then from the right. Between hugs I caught sight of the usually mournful-looking Fr. Grasso giving a smiling two-arm pat to the back of the Cardinal who looked abashed. The lifting Spanish song *Alabare* started up and everybody linked arms, swinging in rhythm. There was verse after verse, each one about a different country that would be "saved." Someone shouted "India!" and everybody sang that India would be saved. Then Russia, Italy, Belgium, and finally a particularly happy looking matron whom I later identified as one of Cardinal Suenen's most devoted followers, Mrs. Marjorie Grace of the shipping family, got to the microphone to call out, "America!" At that point the cleared space became a dance floor and for ten minutes feet stamped and arms waved.

Let Us Interiorize

"*Fratelli!*" a booming voice at the mike brought sudden quiet. "Brothers, let us interiorize! Let us make all this ours; let us make it true because it is true because we believe it." Silence for a few minutes, then a Franciscan came forward to speak about love at considerable length. An Irishman told about a miraculous cure. A priest asked priests to be good priests and spoke about love at considerable length. Again a brown-robed Franciscan came forward, a young, black-bearded man with a southern Italian accent. He recalled the Annunciation when Mary asked how the angel's words could come true since she was a Virgin. He too, said the monk, asked the Father how he could live this Christianity and then he realized that, as in the case of Mary, the Holy Spirit would intervene. He prayed into the microphone: "Truly, oh Father, like Mary, I feel I am conceiving the Son

in order to give birth to the living Jesus, not only the Jesus of the Cross, but the Jesus of the Resurrection, to the Jesus of now, the Jesus of 1975!" I stole a glance at Cardinal Suenens. He was not batting an eyelid. "This same living Jesus, which I must give birth to, all my brothers must give birth to also. For me that is what the charismatic renewal is, all the brothers giving birth to the living Jesus! Hallelujah!" "Hallelujah"! echoed the congregation and rewarded the Franciscan with long and hearty applause. Fr. Sullivan came forward to say that the meeting was concluded.

L'Espresso Reports

A few days before the International Congress of the Catholic Charismatic Renewal opened in Rome in May, 1975, an article appeared in the widely circulated Italian news weekly *L'Espresso* written by its Vatican-accredited correspondent, Sandro Magister. The story claimed to give background on the recent astonishing growth of the pentecostal movement and to explain the presence of the congress in Rome. It described a meeting in South Bend, Ind., U.S.A. in February, 1974, at which the following five men were present: Fred Ladenius, Dutch-born Vatican correspondent for Belgian state radio and TV; David Du Plessis, the South African faith healer; Don Malachuk, a New Jersey publisher; Fr. John McTernan, Californian and founder of the International Evangelical Church in Rome; and Fr. Francis Sullivan, S.J., American professor of dogmatic theology at the Pontifical Gregorian University in Rome. According to Magister, the five men were in full agreement that Holy Year offered the pentecostal movement a unique opportunity and that, if the Vatican's blessing could be obtained, the charismatics "would multiply their capacity for penetration." Accordingly, work was divided as follows: Fr. Sullivan would obtain Vatican approval; McTernan and Ladenius would prepare the ground in Rome; Malachuk promised "the mobilization of the same powerful publicity machine that put over the 'Jesus Revolution'." The role of Du Plessis was not revealed. I have not met Magister, but we had a long talk by telephone. *L'Espresso* is considered to be an Agnelli (*Fiat*) voice and it leans very much to the Left. That Magister has a hot line to certain circles

inside Vatican walls is evident. He reported the proximate withdrawal of privileges from the seminary at Econe several weeks before it happened. It is also evident that his Leftist sympathies led him to see the ogre of the CIA behind such events as the weekly Wednesday golf games of Fr. Mc-Ternan with John Cardinal Wright and to assume that Belgian Fr. Van Straaten's "Aid to the Church in Need", i.e. the Church in Iron Curtain countries, could have been a source of wealth for the priest and for his business manager, Fred Ladenius.

Meeting with Fred Ladenius

Working out from the *Espresso* report, whatever its merits, I talked first with Ladenius. Just back from California he was aglow with the success of a convention there of the Full Gospel Business Men's Fellowship International (FGBMFI). An extraordinarily tall man of 40 or so with an appealingly boyish face and frank manner, he talked to me at length in the basketball court of a girl's academy run by the Sisters of the Most Precious Blood. California (Anaheim) had been terrific, he said, 15,000 people and all the big faith healers, Kathryn Kuhlman, Oral Roberts. Both Ladenius and his wife had spoken. There had been cancer cures and wheelchair cases that walked. "Full Gospel is coming here with a convention next month. I'm waiting now for one of the leaders from the States, Angelo Ferri. You can call him at the Grand Hotel. I'm a Catholic, of course. I got into the charismatic movement through a Canadian friend, Fr. Gaudet." "A Jesuit?" I asked. "No," said Ladenius, "but there are a lot of Jesuits in the movement. There were 17 taking part in the congress here in May. Fr. General Arrupe invited them all to dinner, then asked each one to tell how it was that he became a charismatic. When they got through he asked them all to pray for him so that he, too, would receive the gifts of the Spirit."

We went into one of the classrooms adjoining the courtyard. The convent and school are Italian, I was told, but the Mother Superior is American. The room was already full. About a third of the people seemed to be Sisters of several different orders and there were perhaps half a dozen priests. Less than 10 per cent of the hundred or so

members appeared to be under 30 years old. Sitting in the front row facing the backboard, along which a table had been laid for a Eucharistic celebration, Fred Ladenius read a Bible passage; then, still seated facing the wall, went on to address himself to God in loud, excited, quite perfect Italian. After that, things settled into a sombre two-hour session in which there was a great deal of mumuring, inaudible or barely audible "prophecies" (generally advice some member had received from the Lord that morning), some quiet hymn singing. Suddenly a man in shirt sleeves in the back row stood up, flinging his arms high as he carried on a loud monologue in fast, incoherent syllables that had a vaguely Arabic sound. Startled silence. Then Fred Ladenius rose to his full six feet six and ordered everyone who needed healing to come to him "*rapido! rapido!*" Apparently nearly every member had something the matter with him because seats emptied immediately as people filed up to the blackboard. Ladenius, making frantic gestures over each head as it passed, was shouting urgently in some kind of gibberish in which only the word "Hallelujah" rang clear now and then. A brief Eucharistic service followed and again the group filed up to the front, passing the table and putting their fingers into one chalice to take the Host which they dunked into the Sacred Blood of the other chalice before putting it in their mouths.

A few days afterwards I learned that Fred Ladenius had been the founder of this first Italian-language Catholic charismatic group in 1972 and that, whereas one year ago there were only six such groups in the country, there are now 43. I also learned that, after ten years in Rome, he was pulling up stakes. The Full Gospel Business Men's Fellowship International has given him the job of running their first European communications centre in Brussels. In the July, 1975, issue of *Voice*, monthly publication of the organization, the Dutch journalist is referred to as the "born-again, Spirit-filled Fred Ladenius, press secretary to the Pope." In the same issue Ladenius writes that, after attending Fr. Gaudet's first Catholic prayer group in Rome, he was taken by a priest friend to a Protestant pentecostal church. "There," he writes, "I received salvation and the Baptism of the Holy Spirit. I left the 'old man' in the waters of Baptism and, despite the risks involved, took my stand with the Full Gospel

Christians. I can no longer speak in terms of churches. There is only one Church of the living God and He is not the God of 1925 but the God of 1974!" No explanation is given regarding the mention of those particular years.

Call to Save Italy

Two mornings after the meeting at the girl's academy I was having scrambled eggs and bacon with Angelo Ferri of Newton, Pa., in the quiet, carpeted breakfast room of the Grand Hotel. Ferri, a plump and prominent member of FGBMFI, briefed me on the history of the organization founded 21 years ago by an Armenian-American California real estate man, Demos Shakarian. "We are 400,000 strong now," said Angelo Ferri. "We have 1,300 chapters around the world, mostly in the United States. We have nothing to do with the World Council of Churches because it's communistic. How could I be a Communist and love Jesus? I was born in America of Italian pentecostal parents. I have had very little education, but the Lord has been good to me. I'm in produce — potatoes and trucking. I believe in the full Gospel, the Virgin Birth, and saving by the blood of Jesus."

"What do you think of the Catholic Church, Mr. Ferri?"

"I think it's going to be split right down the middle on the charismatic issue. They can't stop men like Fred Ladenius. Priests are going to try though. They're powerful. But let me ask you, Mrs. Martinez, can you find the Catholic Mass in the Bible?"

"Oh yes!" and I quoted.

"Well then, the-liturgy?"

"To frame it, give it dignity worthy of"

"Dignity! To give power to the priests, you mean. We had a priest at the Anaheim convention, a Fr. Bertolucci from Albany. Do you know what he did? He set up a confessional in the lobby and he had a line a mile long waiting to confess!"

"Good for him. But don't worry, they say confessionals are on their way out."

Ferri plunked down his coffee cup and stared. "I'd like to believe that! Oh how I'd like to believe that!" Then, "Some Catholics are all right. Like Fred and Cardinal Suenens. Mr. Shakarian has tapes of some of Cardinal Suenens' speeches

and sometimes he plays them for us."

"And Cardinal Willebrands?"

"Never heard of him."

"But he's the Protestants' best friend. He says 'may we be one'."

"Never!" exclaimed Ferri. "What I mean is, the Catholics aren't ready for it."

I asked him why FGBMFI had come to Italy. He said, "I got a call to save Italy in May, 1973, when Brother Perna, he's the representative in Italy for the Assemblies of God, appeared in my office in Newton. My answer to that call was to organize a convention here in Rome last year. This year's is the second. You know, we tour Italy before each convention."

Voice tells about the 1974 tour. "Saturation literature distribution was the key to success. Team members in Florence and other cities handed out Italian-language tracts in downtown districts, testimonies, Gospels of John and other pieces designed to try to get Italians to accept Christ as their Saviour. There were visits to hospitals, police stations, and other institutions. At a 'dessert-hour' in a Florence hotel four young Italians accepted Christ as their Saviour." Here and there they were heckled by Red youth, but police intervened.

That last bit of news brought me to suggest that their name was unfortunate since to the conditioned Italian masses "businessman" is synonymous with "bourgeois" and "boss." Ferri reluctantly agreed a change of name might be in order, a serious concession for a body whose slogan is, "With Jesus on your side you can be a more successful businessman."

A Letdown

After reading in Voice that, through its meetings, printing, and TV programmes FGBMFI boasts a "global impact of one and a quarter billion people," their 1975 Rome convention was a distinct letdown. The businessmen out at the smaller of the two EUR congress halls, were all Americans, most of them a hearty, healthy 50, and all of them seemed to be wearing bright-coloured jackets, usually plaid or checkered. Unfortunately, I just missed Fred Ladenius' healing session which his mother told me by

telephone had been "wonderful." What I did see was a kind of show on a stage postered with slogans like, "Jesus loves you," in Italian translation. A stout woman was fairly shouting in English when I came in and each of her sentences was followed by a shouted translation. She was telling how, after a strict Catholic upbringing (there were laughs when she described it), her family tried to force her to become a nun at 17. But a miracle happened so that, instead of going into a convent, she accepted Christ as her Saviour. "Now," she cried, "I just want to tell everybody and that I know I'm saved!" There were hearty applause and cries of "Hallelujah!" from the crowd who appeared to be very poor people from the slums of Rome or in from the country districts around.

(To be continued)

MATER CHRISTI

Mother of Christ,
We look to you
As the skies grow dark
And the things we loved
Are snatched away.
The wonder of childhood
The pulse of youth
The vigour of manhood
Hope and solace
Of declining years,
The Faith of our Fathers
The life of our life.

Father Joseph Brown

Forbears in the Faith

10: MARYLAND: THE FIRST YEARS

PHILIP CARAMAN, S.J.

THE new colony on the Potomac was called Maryland after Henrietta Maria, the consort of Charles I. A description of the country, written probably by Lord Baltimore himself, was sent to England for circulation among Catholic families, with the aim of enticing new settlers. It reads like an account of the promised land: "The climate is mild, not oppressively hot like Florida, nor bitterly cold like New England; in fact, it is not unlike Spain, Sicily, Jerusalem and the best parts of Arabia Felix"; cod could be caught all the year round in the Delaware; up river there was a lucrative trade to be plied with the Indians, particularly in beaver pelts; the woods produced some splendid oaks which could be cut into beams more than sixty feet in length and two and a half feet in breadth; deer, swine, wild oxen, herds of cattle were plentiful; and there were great quantities of wild turkeys "as well as five other kinds of wild animals unknown to us which the neighbouring people use for food".

Thanks to Father Andrew White good relations were established with the Indians: certainly nowhere along the strip of coast was co-existence so cordial. The first chieftain whom the Father encountered had the name of Archihu. The priest explained why he and his companions had come, putting foremost the desire of the colonists to give the Indians hope of Eternal Life, the essence of the Christian message. In the light of later encounters with the Indians, Archihu's reply should be recorded: "That is just what we should wish," he said, "We will eat at the same table. My followers too will go to hunt for you and we will have all things in common".

The description of the Indians from the sympathetic pen of Father Andrew White makes sad reading today, after the deterioration in their character in the colonies to the north. "The natives," he writes, "are very tall and well-proportioned, their skin is naturally rather dark, and they make it uglier by staining it generally with red paint mixed

with oil, to keep off the mosquitoes, thinking more of their own comfort than of their appearance. As they live to extreme old age without having beards, they counterfeit them with paint, drawing lines of various colours from the extremity of the lips to the ears. . . . They are clothed for the most part in deer skins and wear aprons round the middle and leave the rest of the body naked. The soles of their feet are as hard as horn. Their arms are bows and arrows three feet long, tipped with stag's horn or a white flint sharpened at the end. They live by means of their weapons and go out every day through the woods to hunt squirrels, partridges, turkeys and wild animals. They cherish generous feelings towards all and make a return for whatever kindness you may have shown them. They resolve upon nothing rashly, but act with deliberation, so that when anything of importance is proposed at any time, they think it over for a while in silence and then speak briefly for or against it. They are very tenacious of their purpose".

It was this last quality that made Father Andrew White hopeful that they would make good Christians, but he saw the danger of their being corrupted by drink, which some Englishmen from neighbouring Virginia had introduced among them.

In the first years, the colony prospered beyond expectations in spite of inevitable hardships. Many of the priests sent from England to back up Father White's enterprise died young. Meanwhile, White himself plodded on. He became fluent in the Indian languages, and published a grammar, catechism and dictionary. But in 1644, during the Civil War in England, a band of Puritan soldiers raided the young colony. Fr. White was captured and sent a prisoner back to England and put on trial for his life. He escaped the fate of Edmund Campion only because he could show that he did not fall under the law which made it high treason for priests to enter England after receiving orders abroad: he had been brought into England by force against his will. The rest of his days were spent on the Continent.

Meanwhile, in Maryland, troubles continued. The year after White's capture another band of marauders carried off the remaining priests. It was a re-enactment in the new world of what was happening in the old. A recovery was made, more men sent out, but worse came after the Civil

War, during the rule of Cromwell. The Virginian marauders, attacking in 1656, "rushed into our houses," as one eye-witness reported, "crying out death to the imposters, as they called the priests. But the Fathers passed in a boat under their very eyes without being recognised. After this their books, furniture, and whatever else was in the house, fell into the robber's hands."

Nevertheless the number of priests in the colony was maintained and the churches increased. A little more than a century after the foundation of the colony and before the raids had ceased, in the year 1736, there was born in Maryland, descended from an early settler from Ireland, John Carroll who, in 1789, after the Society of Jesus which he had entered as a young man had been suppressed, was appointed Bishop of Baltimore and thus became the founder of the present Catholic Hierarchy of the United States.

A BEST SELLER

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by

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With courtesy, with care and with studious accuracy the Author discusses in this article the virtue of obedience and the obligation to obey in their relationship to the New Order of the Mass.

Recipe for Suicide

FATHER BRYAN HOUGHTON

IT is interesting to recall the evolution in the arguments brought forward against the use of the Memorial Mass in Latin. I was in Rome in the winter of 1963 and was able to meet a few bishops of diverse nationalities. At that early date they were still a trifle diffident about the Constitution which had just been promulgated on November 21st of that year. Only two passed remarks which seemed to me memorable. The first came from an inoffensive, rather agreeable man. I had asked him why on earth the Fathers had tackled the liturgy first instead of last. He answered to the following effect: "As soon as the Council met we felt our power. We had to deal with something while the going was good, so we tackled the liturgy as being comparatively unimportant. We knew we could get a majority on that". I was surprised that so deep a remark should come from so colourless a man. "We felt our power"; yes, that is the basis of the revolution and it is pure chance that its first victim should be the liturgy.

The second memorable remark came from a highly intelligent English bishop. I had asked him much the same sort of question. His answer ran: "Well, it's just a revolt against what they call Roman Triumphalism. Mind you, if the reformers get their way the old triumphalism will be as nothing to the new". Two profound remarks, both of which deserve much meditation.

And what of the rest? The answers were pathetic apologies: "You see, it's for the sake of the Missions where one can't teach Latin". When one pointed out that the Missions were the last place for a vernacular liturgy since there was no vernacular but merely tribal dialects or ex-

colonial languages, the argument shifted with the regularity of a lesson learned by rote: "Well, no; it is really for the Church behind the Iron Curtain. They aren't allowed to preach, so the liturgy itself must be didactic." When pressed on this particular piece of nonsense, one arrived at the nadir: "At the Council we assisted for the first time at some of these Eastern Rites. We all suddenly realized the futility of an incomprehensible liturgy". It seems quite incredible now but such were the arguments produced by perfectly sincere and intelligent bishops between 1962 and 1965/6. Be it noted, however, that the arguments were diffident and extrinsic to the Mass itself. They implied a vernacular liturgy but no major change in the Immemorial Mass.

Of course, long before November 21st, 1963, the vernacular was a *fait accompli* in large areas of France and Benelux; moreover the liturgy employed was not always recognizable as the Immemorial Mass. Nonetheless, the publication of the Constitution gave an enormous fillip to the liturgical revolution. The arguments in support of the vernacular ceased to be extrinsic and diffident to become intrinsic and self-assured. The ground shifted from "the Mass in the vernacular" to a new liturgy suitable for "a vernacular Mass".

Halcyon Days of Liturgical Reform

1964 to 1969, these were the halcyon days of liturgical reform. Although France and Benelux continued to fire the shots, much of the ammunition seems to have been manufactured at the Canisianum, the Jesuit University at Innsbruck. Karl Rahner was the theologian and Jungmann the liturgical archeologist who lent learning and respectability to the cause. In England it was another Jesuit, Fr. Clifford Howell, who propagated their ideas.

Personally, I had nothing but admiration for Jungmann's learning. But he seemed to me to be a romantic, incapable of understanding that archeology deals precisely with what has been rejected in the course of time, whereas tradition is precisely what has survived. To him, the older the bones the fresher the marrow. Moreover, he wrote particularly lucid German. It is the same with Fr. Howell: who can fail to admire his ebullient enthusiasm? But Karl Rahner seemed to

me an altogether different person. He wrote in an execrable language of his own which one had to translate into German before attempting to render it into English. In so far as he was comprehensible, I believed him to be a subjectivist, heterodox in the matter of the Blessed Sacrament.

Anyway, those were the heydays of the liturgical revolution. Real, positive arguments were put forward against the old Mass and in favour of a new. Participation by the offering community in the Community Offering, under the auspices of the President of the Assembly, of the Sacred Meal in which the food of our body was transfinalized into that of the spirit by its trans-signification — all this and the like stem from that period. It was not stupid by any means but it seemed to me surprisingly superficial and desperately anthropocentric. It was words, words; but with one word missing: the Word made Flesh.

Glum Gloom

While all this intellectual activity was going on, from Lent 1966 to Lent 1970, we in England still had the Immemorial Mass, translated into pidgin English and bowdlerized by annoying little alterations every few months. It was clear that this situation could not last for ever. The theorists were bound to come up sooner or later with a brand new liturgy in harmony with their theories. This, as all the world knows, turned out to be the New Missal, promulgated in April 1969. It was received by the clergy with glum gloom. The enthusiasts could find little in it over which to enthuse; the rest could find much to cause disquiet. There it was, and indeed still is, in its monumental banality. How well I remember the meeting at Cambridge in the Summer of 1969 when we clergy of East Anglia were initiated into the new liturgy. Fr. Crichton delivered his well-known lecture, which revolved principally round clause 7 of the General Instructions: "The Mass is the synaxis or congregation of the People of God . . ." This, we were told, was the basic text on which priests would be formed in our seminaries for generations to come. It was, of course, repealed and rewritten within six months, along with clauses 48, 55, 56 and 60. So much for the permanent value of basic texts. Just as the law itself was altered between its

promulgation and its publication in the *Acta* (see my "Issue of Downham Market"), so were the General Instructions within a year of publication. However, Fr. Crichton was not invited back to give an emended version of his well-known lecture.

Anyway, there we clergy sat in our serried rows, growing glummer and glummer and dumber and dumber. As might have been expected, the only real opposition came from a charming young enthusiast who had studied for the priesthood precisely at the Canisianum. What! was Prex II all there was to show for Rahner's incomprehensibility, Jungmann's romantic learning and Howell's enthusiasm? However, Fr. Crichton put him in his place with a tiny inaccuracy. I have often noticed that inaccuracies provide the best means of defeating opposition: they leave the opponent dumbfounded. He might have an answer ready for the truth, but is unlikely to be prepared for every possible inaccuracy.

We then all traped into the Church of the English Martyrs to watch Fr. Crichton perform. I could not help wondering if this second martyrdom were not more excruciating than the first. Away up behind me was the window of St. John Houghton. There must be something very nasty in the Houghton blood: at four centuries' distance, we still refuse to budge. Fr. Crichton performed with the dignity of which short, round men alone are capable. The gloom was absolute.

I mention all this not because age revives unpleasant as well as pleasant memories, but because the lack of enthusiasm with which the New Missal was received by the clergy has played a decisive part in subsequent developments. The vernacular liturgy from 1966 onwards had been merely "permissive". It was in fact compulsory on the laity because it had sufficient backing from the clergy, bishops and priests alike, to ensure its execution. The powers that be were thereby encouraged to believe that the New Missal would be received in the same way. That is why the *Constitutio* of 1969 failed to repeal the Bull *Quo Primum*. Sufficient propaganda by the mass-media along with the enthusiasm of the clergy would be enough to allow the old Missal to die a decent death without resorting to euthanasia. But the gloom with which the New Missal was received, both

by the bishops at the Roman Synod of 1967 and subsequently by the pastoral clergy in 1969 made it abundantly clear that, if the New Missal was to be accepted, it would have to be enforced.

Arguments are Altered

Inevitably this state of affairs has altered the arguments put forward in favour of the new and against the old liturgy. Among these is one which is dying out among the lower clergy and laity — especially on the Continent — but has just sprung to life in the mind of high ecclesiastical authority. This is how it has been presented to me from quite distinct sources but in words so similar that one suspects a circular. "In spite of incalculable gains, it must be admitted that there have been elements of loss with the New Ordo. I am thinking particularly of our musical heritage and, to a certain degree, of devotion to the Blessed Sacrament. This, of course, does not imply a return to the old Mass — which is absolutely out of the question. It might, however, help in some measure to solve the problem if local hierarchies were encouraged to use the New Rite in Latin far more widely than is done at present."

It is a fascinating development when one remembers that the ostensible justification for the New Ordo was to provide a vernacular liturgy. The Pope actually said so in his *Constitutio*: "by its assistance one and the same prayer shall ascend from all people in a vast variety of languages (*in tot varietate linguarum*)." It is true that, given a fair dose of the musical heritage coupled with a modicum of silence, the laity could be deceived into believing that they were assisting at the Immemorial Mass. This is already done unofficially in a few parishes. But is it really desirable to encourage deception officially? No, it won't do. The Immemorial Mass was written specifically for Latin and silence — and our musical heritage was written for it. The New Ordo is written specifically for the vernacular and the microphone — and it must develop its appropriate musical expression. Moreover, if high ecclesiastical authority believes that our musical heritage is more important than our heritage of worship, I beg leave to remind them that the humble laity do not.

Another argument, which I first heard in June 1969 but

which then petered out, has suddenly received a new lease of life. It is to the effect that "Paul VI has acted no differently from Pius V; both have merely given Mass-forms suitable to their day and age". This is one of those inaccuracies which make the laity doubt the clergy. Any priest who has read the Bull *Quo Primum* of 1570 or has a modicum of education knows it to be untrue that Pius V intended to give or in fact gave a liturgy suitable to his day and age. What he did was to codify the Immemorial Mass by establishing the best available text — which in fact scarcely differs from the first Roman printed edition of 1470, a hundred years earlier. His primary concern was precisely to remove the accretions of "his day and age" which had crept in during and after the Reformation. He allowed all rites which were then, in 1570, over 200 years old to continue to be celebrated. Far from legislating to meet "the needs of his day and age", he intended to provide for all time a basic text for the Mass. He included in the Bull an indult, which has never been revoked, to the effect that, whatever future changes might come about, all priests everywhere might still celebrate according to the basic text. All this is clearly set out in the Bull *Quo Primum*, which was published on the first pages of every Missal from 1570 to that of John XXIII in 1962. This, of course, does not mean that all priests and bishops have had time to read it.

Codification versus Rewriting

Exactly the same can be said of all previous "reforms" of the Roman liturgy, Carolingian, Gregorian, Gelasian, until we know no more. It is always a question of codifying existing customs, unifying divergent texts, pruning accretions. The last alteration in the wording of the Roman Canon until modern times was the addition in about 600 A.D. by St. Gregory the Great of the words to the *Hanc igitur*: "diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum grege numerari". It is unknown whence he culled them but unlikely that he invented them. No, it is not until this day and age that any Catholic dreamed of rewriting the Testament of God Incarnate to meet contemporary needs. Only Protestants had experience in this field, which is

doubtless why they were invited to help write the New Ordo for us.

On the other hand, this is precisely what the New Ordo sets out to do. It is written specifically for the Modern Person, who is to be met on every page of trendy reviews but never among men and women of old-fashioned flesh and blood. It is designed for "this day and age", designed to be ephemeral. Indeed, it had not been in existence for five years when it proliferated with three Mass-forms for kiddies and a couple for "reconcillies" whoever they may be. How many Mass-forms are now celebrated up and down the country? How many will there be by the end of the century, if any priests are left to say them? To any thinking person this won't do. Mass in an ephemeral form presupposes Mass in a permanent form. But I am wandering from my point, which is: it is demonstrably false that Pope Paul VI has done no more than Pope Pius V. One really must not deprive the present Pope of his originality. This leaves the supreme argument in all its starkness: obedience.

Obedience and Loyalty

Obedience is a high virtue, since God Incarnate was obedient to his heavenly Father even to death on the Cross. Without obedience all societies, including the Visible Church, would crumble to dust. Courses in "fellowship" are just as necessary as courses in "leadership". Yet, when all that is said, obedience remains a human act, capable of being good or bad. It is beautiful when animated by charity, justice, humility; it is ugly when motivated by ambition, indolence, fear. Also, obedience implies a superior and an inferior. It is the natural response from the inferior to the superior in return for loyalty from the superior to the inferior. Where there is little loyalty downwards one can expect no more than servile obedience upwards. Moreover, from its very nature, obedience is the most paternalistic, most traditional of all virtues. One cannot hope to undermine tradition and leave intact the tradition of obedience.

Doubtless in the present revolution in the Church the New Ordo is only one of a host of reforms which the laity are called upon to obey, but the Mass is the layman's primary contact with the Church. He would have been willing to put

up with a great deal had his tradition of worship remained inviolate. As things stand, he has been robbed of that tradition and, after a moment of bewilderment, loses the tradition of obedience.

Intellectual Clergy and Contempt for Laity

The matter is complicated by loyalty. As I have said, loyalty is supposed to work downwards: the Captain is the last man off the ship; the officer the first man over the trench. That is the theory. How much loyalty downwards has there been in the present revolution? I have not noticed the minutest vestige of it. On the contrary, it is the high-ups who are constantly appealing for loyalty from the laity. This simply will not do. In actual fact, the revolution is based on the contempt in which the laity are held by some of the "intellectual" clergy. A close look at a great many of our pastoral reforms, especially those connected with the Mass, will reveal the underlying assumption that the laity are half-wits.

I first noticed this attitude over a quarter of a century ago at the Higher Studies' Conference, of which I was then secretary. It was then only in bud; it has since borne its fruit. I shall quote from a review for priests which I have received this year. In the olden days it supplied us with piety, now with theological propaganda. I had thrown it into the dustbin where it belonged, but have retrieved it, damp, slightly stained and smelling of onion. Its author is certainly an estimable priest, so his evidence is all the less deniable. He is merely re-hashing the cliches of his day and age. Here we go, my dear lay reader; it is *You* his Reverence has in mind. "In our hearts we know that most Christians have no ambition to build the Kingdom of God: that, they pray for with the lips" — you hypocrites! "In the past most people attended church, or exercised life-long ministry in the church, because it was expected of them" — you conventional curs! "Many believed that their eternal salvation depended on their weekly attendance at church, and were not prepared to risk damnation and hell-fire by failing to attend" — you superstitious scum! "We may question whether their weekly life had any connection with their Sunday life" — you dregs! "The young generation are

honest, and will not merely go through the motions of religion," as you did, you fag-ends, you . . . you . . . squashed blancmange!

I have read and heard far worse but the above illustrates well enough the attitude which underlay the "pastoral" preoccupation of the Council. It showed little loyalty and can expect less obedience.

Parochial Clergy

Of course the parochial clergy take a more benign view of the laity, especially if they visit them. Herein lay the principal virtue of visiting. It enabled us to acquire an inkling into the heights of holiness and heroism attained by so many humble members of our flock. By and large, the parochial clergy do not think of themselves as mediating religion to a set of half-wits. They dust the empty pews with anguish in their hearts. The houses where they were most welcome are precisely those which now they dare not visit. They no longer spend the morning catechizing in the schools. It was a bind, but how they loved it! Now, they are only in the way; besides, they do not know what to teach. Even the school Masses, with their abysmal theatricals, have become a nightmare. If only one had the courage to put one's foot down! And school confessions, which lasted until one's bottom ached and the sweat poured down one's face: all gone. Luckily there are no more converts to instruct. It is not that twenty-five instructions of an hour each were not time-absorbing; but at least one shall not be deceiving anybody into the Church . . . Yes, with the parochial clergy as with the laity, obedience has reached breaking point. This is not "auto-demolition", not suicide. This is assassination by obedience.

Evolution in Argument from Obedience

Nevertheless there has been evolution even in the argument from obedience. As the parochial clergy became increasingly disillusioned they tended to read the *Constitutio* with a slightly more critical eye. It is now quite widely realized that it did not abrogate the Bull *Quo Primum* and that it did not make the New Ordo mandatory, let alone

exclusive. There consequently arose for about 18 months, up to June of this year, a tendency to fill the gap with the "Notificatio" from the Congregation of Divine Worship of October 28th, 1974, in which it is claimed that the new rite is obligatory "notwithstanding any custom whatsoever, even immemorial". Quite apart from the fact that a "Notificatio" is an administrative and not a legislative document, to appeal to it only made confusion worse confounded. If the new rite only became obligatory on October 28th, 1974, then by what right did the bishops attempt to suppress the old Mass on the first Sunday of Lent in 1970? They must have been acting mistakenly for four and a half years. What credence can one give them?

It was doubtless to set this matter right as well as to condemn Archbishop Lefebvre that the Holy Father spoke about the Mass at the Consistory of May 24th of this year, 1976. I translate the relevant passage.

"It is in the name of tradition itself that we require all our sons and all Catholic communities to celebrate the liturgy according to the renewed rite with dignity and fervour. The use of the New Ordo is by no means left to the discretion of priests and faithful. The Instruction of June 14th, 1971, has provided that celebration of Mass according to the Old Rite should only be allowed, with permission from the Ordinary, to aged or sick priests when celebrating with nobody present. The New Ordo has been promulgated to replace the Old after mature deliberation and in order to fulfil the Council's decisions. It is in exactly the same way that our predecessor St. Pius V made obligatory the Missal recognized by his authority after the Council of Trent. By the same supreme authority, which We have received from Christ, We decree the same prompt obedience to all the other reforms, be they liturgical, disciplinary or pastoral, which in recent years have grown up out of the decrees of the Council."

There is the argument in all its starkness: "In the name of tradition . . . prompt obedience to all reforms, liturgical, disciplinary or pastoral." No assent is or can be called for: merely obedience, conformity. The passage should be

compulsory reading at all ecumenical gatherings to avoid illusions among the Separated Brethren.

Incidentally, there is a discrepancy between the Latin and Italian versions of the text. In the passage concerning Pius V, the Latin has: "... St. Pius V made obligatory the Missal recognized (*recognitum*) by his authority" — which is perfectly correct; whereas the Italian has "... reformed (*riformato*) by his authority" — which is perfectly incorrect, but suits the argument better. I have no doubt as to which version the translators will use.

Obedience and the Obligation to Obey

However, the whole passage is not without its interest. In the first place a speech at a Consistory remains a speech. It is an important occasion and the speech presumably reveals the mind of the speaker but it is not a law. More significant is that the Pope should refer neither to his own *Constitutio* of 1969 nor to the *Notificatio* of October 28th, 1974. His Holiness appears consequently to admit that no appeal is possible to the only law which has been duly promulgated, the *Constitutio*. He also feels, doubtless, that the *Notificatio* of 1974 is rather late in date. Appeal is therefore made to what he calls the "Instruction" of June 14th, 1971. This is most unfortunate. The document issued at that date was a simple *Notificatio* without itself bearing date or signature. Its legal value is consequently nil.

In conclusion, to abolish tradition in the name of tradition is not as easy as it looks. Inevitably obedience itself will have lost its traditional significance. This is well illustrated in the aftermath of the Downham Market affair. A certain Mr. Edward Atkinson wrote to the Bishop of Northampton on April 20th, 1976 — consequently, after Fr. Baker was deprived of his parish — to ask: "by continuing to attend the Tridentine Mass exclusively on Sundays and Holydays of Obligation, am I committing a mortal sin?" On April 27th, the Bishop's Secretary replied on His Lordship's authority: Bishop's Secretary replied on His Lordship's authority:

"... 1) Although the Tridentine Mass is illicit, it is nevertheless a valid Mass and by attending it you have attended Mass on Sundays.

2) Whether the disobedience involved in attending this

Mass is for you a sufficient turning away from God to constitute a mortal sin is something which only your own conscience can tell you." (The complete texts have been published in *The Remnant*, of Minnesota, for May 24th, 1976.)

Honour must be given where it is due. Bishop Grant knew exactly which way Mr. Atkinson's conscience was going to jump; with as much wisdom as courtesy His Lordship removed the hurdle. Does this imply that the hierarchy's obedience has also been strained to breaking point? I have no means of knowing. What it certainly implies, however, is that obedience no longer means the obligation to obey.

Where from Here?

And where do we go from there? In the immediate future, pressure may be brought to bear on Cardinal Hume and the hierarchy to phase out the English Indult in favour of the Tridentine Mass. They will go through the motions, of course, and at first every conceivable excuse will be produced to prevent its celebration. But one wonders how long this will last. The bishops must be heartily sick of the whole business and feel that they have more important things to do than hunt down the faithful Tridentines. At parochial level, there will doubtless be encouragement for the New Rite in Latin. This will meet with very little response from the clergy: if they are to say Mass in Latin, they would prefer the Old Rite. As for the laity, any attempt to phase out the Indult would only aggravate the opposition and empty a few more pews.

And what then? I do not know. All I do know is that the situation is fraught with danger and to call on the tradition of obedience to abolish tradition is a recipe for suicide.

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What the Church needs more than anything else today is an objective appraisal of her present situation. This, unfortunately, is precisely what she is not getting.

CURRENT COMMENT

Close to Cock-Crow

THE EDITOR

IT WOULD appear that there are a fair number in authority in the Church today who have taken to themselves, however subconsciously, the Communist habit of conjugating their verbs in the future.

One More River to Cross

For years now, in the sphere of secular politics, it has been a well-tried and wearying ploy of those unpleasant, well-fed brutes whose lives are spent oppressing the people in the name of the people, to tell the masses of their countries' poor, who toil with increasing unwillingness on their behalf, that the promised and public paradise (in which they themselves are no longer interested, for the simple reason that they have their own luxuriously appointed and private play-pens for themselves), which will be made of their country, will be ready in another couple of years. Where Communist and, indeed, other dictators are concerned, paradise is always just round the corner. One more river to cross and they will be there. Just another couple of hundred yards upwards and their people will be at the top of the hill, looking down on the smiling lowlands below. It is always like that. Just one more heave and the job will be done — and it never is done. And the worse the mess becomes and the more the people suffer, the more strident the call becomes. Paradise is always almost here. Don't look at the mess. We've had to go through this. Lift up your eyes and see what is to come. But it never does. That's why middle-aged,

average Russians, male and female, are for the most part, concrete from the neck up, mentally dead today. They know now that ahead of them there's nothing; only the groove in which the Soviet State has set them; and then, as youth goes and there are still no opportunities, their brains congeal with frustration as they realise that a groove, after all, is no more than a shallow grave. Mr. Soviet Citizen, this is your life; and they know it. That is why in contemporary Russia, they die mentally in young middle-age. A dead duck at forty; that is the crude reality of the Soviet dream.

"A New and Better Era"

But to get back to the business of conjugating verbs in the future. It is a pity to see some of those in authority in the Church playing the same game as the contemporary "heroes" of the people. Take, for example, Archbishop Joseph L. Bernadin of Cincinnati, President of the United States Conference of Catholic Bishops. At the end of last May, he came out with the statement that the Church in America was "at the threshold of a new and better era". This is the kind of thing one always gets these days. Let the Church fall flat on its face somewhere — and, as a rule, through its own fault; let it do this and, then, sure as a gun, someone stands up in the middle of the mess and says we are on the threshold of a new and glorious era, when it is patent to everybody else that we are, in fact, on the road to the nether regions with well greased roller-skates beneath our feet. Why, I ask myself, do they go on doing this? What kind of people do bishops and others who speak in this fashion think that we are? Do they realise that, when they speak like this, they are, in fact, no longer credible; that no-one in his senses believes any longer that they know what they are talking about? The thing, really, is a little ridiculous when you come to think of it. It goes like this — a mess is made, which brings disaster to the Church in, say, a certain area. Then, those who have made the mess or who have permitted it stand up and say we are on the edge of a bright new era. One is entitled to ask what one is meant to do under such circumstances; stand up and cheer loudly when it is perfectly obvious that there is nothing to cheer about, or stand up and speak one's mind. I have always chosen the latter course and been called, naturally, a Jeremiah for my pains.

A Recent Example

Let us take a recent example. Not long ago, Archbishop Bernadin told the unfortunate American Catholics that the Church in America was "at the threshold of a new and better era". He made this statement against a background of statistics included in the Official Catholic Directory for the United States and summarised very briefly and generally in the *Washington Star* (22/5/76) as follows: "... in almost every other category except the number of new parishes, the country's largest single (i.e. Catholic) religious community suffered losses. There were fewer priests, sisters and brothers than in the previous year, fewer colleges (but more students) and fewer children in parochial schools". That is, as already noted, a very brief and generalised picture, but it is enough to worry out of his mind any objective Catholic observer in the United States who loves his Church. In its light, I would have thought that the last thing to do was to take off for cloud-cuckoo land with the observation that the Church in the United States had now arrived at the edge of a bright new dawn. And I don't think I would be alone in this reflection. I would guess that scores of American Catholics would be of the same mind; most of them, in fact, with the exception only of that gaggle of dissident Religious, which is spread right across the United States, and that segment of official church leadership, at all levels of ecclesiastical life, whose views with regard to the true needs of the contemporary Church in America are very nearly diametrically opposed to those of the sound, sensible and, in the best sense of the word, pious laymen who constitute its membership.

What do the Faithful Think?

Keeping the above in mind, I think it fair to observe that the very least the Church's leaders can do, not only in the United States, but everywhere (for the polarization described above is almost everywhere the same) is to make an effort to discover what the Faithful think with regard to things in the Church today. For this, they had better not turn to the parish council or the pastoral council or the national priests council or the staff of pastoral or catechetical centres. The bishops will get nowhere with this sort of

approach and it really is time that they realised this. All they will get from inquiries in this direction are the over-subjectivised sentiments of progressive types who are best described as over-clericalised lay men and women. If the bishops, here or anywhere else, really want to touch the genuine sentiments of true Catholics, they must go out to them and remember, as they go out, that they have a lot of ground to make up, for, already, they have lost a great deal of credibility in the eyes of the Faithful. And they have lost it because they have either not listened to them at all or, worse, affected to listen to them and then done nothing at all. Thereby they have given the impression to thousands of thoroughly disillusioned Catholics that their main trade is in soporifics, administered through an appearance of pastoral benevolence, whilst they proceed ruthlessly — and in accordance with the best dictates of democratic centralism — to impose on the Faithful the plan designed for the Church in this modern day and age by a *déraciné* coterie of progressively-minded and totally unrepresentative "experts". As a result, people have lost faith in their bishops. Their rating is low in the Catholic community at large. They will have to work very hard to recapture credibility with the large mass of the Faithful.

Recapturing Credibility

But how are they to recapture credibility? "People are looking for spiritual leadership", said Archbishop Bernadin in the statement already referred to, and he went on to say: "they are looking for pastors who have a great deal of sensitivity to their needs and aspirations. If we provide the pastoral leadership which they desire, they will respond, and together we will be able to give a more convincing witness to Jesus Christ and His Church". We can be thankful that this statement realises, at least, that parish priests should be sensitive to the needs and aspirations of their parishioners. That is something. It might stop, for example, the flash dress adopted by some mod curates and religious, the cavorting at Masses in some areas by those whose liturgical excesses (in defiance of Rome) have reduced the New Mass to little more than a theme on which variations are played, and the clerical iconoclasm which continues, in

defiance of the wishes of the Faithful, the ruthlessly cruel despoliation of well-loved churches everywhere. But sensitivity is not really enough. Moreover, the brand which Archbishop Bernadin appears to have in mind is pointed in the wrong direction; that of man rather than God. For Catholicism does not begin with man, but with God. What is required in the first place, then, is not that bishops and priests in the United States or anywhere else should be sensitive to the needs of men. What they have to be is sensitive to the wishes of God. What is required in the first place, then, of the clergy everywhere is that they should know God's truth and love it; pray themselves into it and pass the whole of it on, at no matter what cost to themselves, to their people. In other words, they should be sensitive, in season and out of it, to God's will. This must be their primary concern.

Two Birds with one Stone

Interestingly enough, this is precisely what people want of them. Thus it is that, today, two birds can be killed with one stone. The pastoral leadership which Catholics desire above all, at this very grave point in the story of a confused and crumbling Church, is precisely that which would make God's truth the primary and all-pervading concern of every bishop and parish priest. It follows that the Church — in the United States and everywhere else — must get out from under her ill-judged and over concern with the horizontal and the secular. Like the prodigal son, she must return to her Father's house, and the sooner the better. This applies not merely at her grass-roots, but at the higher episcopal level — there, indeed, more than at the grass-roots, for the grass-roots takes its cue from the episcopal level. And what we have had these past few years from the episcopal level has been, I am afraid, words, words, words and nothing but words; a veritable cataract of words whose effect has been virtually nil, as it had to be, in fact, because the words — spoken, shouted and written — have been, in reality, no more than a man-made exchange for the Incarnate Word of God; rational explanation as a substitute for — and not in aid of — living faith in Christ Our Lord. This is how it has appeared. Yet now, more than ever, it is Jesus Christ, their

Lord and their God, that the Faithful want back without delay — out of the hole in the wall where they have stuffed Him and back on their altars, adored at Benediction, carried triumphantly through the streets at Corpus Christi and brought to them lovingly as they lie dying, when their pilgrimage here is done. This is what Catholics want everywhere — Christ, His Mother and the Saints; this is what the Faithful want as their Fathers wanted it before them. Just these, for these are all. Is it a crime to want them? Is it wrong to restore them? Why, then, in the name of God, don't the bishops encourage their restoration? They would be much better engaged doing this than fooling around — if they will forgive the phrase — with the "option" of Communion in the hand. The rest — commission, committees, conferences, the lot — are no more, by comparison, than a load of dung. The sooner the bishops realise this — in the United States, here, everywhere — the better. Until they do, the Church will continue to crumble. How much further, one sometimes asks, has it got to go?

What the Faithful Want

I am not talking through my hat. Striking evidence of the true wishes of the Catholic rank-and-file in this regard has come, not so long ago, from California. Father Hugh J. O'Connell, C.S.S.R. writes as follows in one of those syndicated columns which are used as Sunday leaflets in many Catholic Parishes here, as well as in the States. They have a weekly column on one side and parish notices and chat (printed in by the Parish Priest) on the other. This is what Father O'Connell wrote at the end of May, this year:

"Sometime ago, after presenting a number of ideas on why there seem to be fewer confessions today, we invited our readers to send in their own suggestions. The response was amazing. We received so many answers that it took several weeks even to read them. Most of the letters were earnestly and carefully written. It is impossible, of course, to print them all. However, we give here a summary of the ideas expressed by the people.

"Some letters placed the blame for the lessening of confessions squarely on the shoulders of some in the

Church who they say have failed to exert sufficient moral leadership. They declare:

"Many of the changes in the Church since Vatican II have been introduced without sufficient explanation and have left the people in a state of confusion.

"The statements of radical theologians have often been allowed to stand without contradiction by Church authorities.

"Continued emphasis on social duties has usurped so much attention that many other aspects of religion, such as prayer, meditation, and the reception of the sacraments, have received scant attention.

"At times, confessors and pastors disagree in their teaching and advice on doctrine and morals, leaving ordinary people in a quandary.

"Children are emerging from Catholic schools and instruction programmes without any clear idea of why they are Catholics, or what it means to live a Catholic life."

And so on for a little more until Father O'Connell comes to the very end of his piece where he says most interestingly:

"Strange to say, in all the correspondence, there was not a single letter defending the practice of fewer confessions."

Christ, not Commissions

Of this I would only say that I don't find it strange at all. People in the United States no more than in this country, want fewer confessions, or general absolutions, or new penitential services or, for that matter, Communion in the hand. These things are being forced on them — along with much else — by an insensitive episcopate acting on the advice of totally unrepresentative progressive coteries. This is the universal rule, not only here, but in the United States and on the mainland of Europe as well. Two things arise out of the excellent sentiments expressed above. The first thing is that what the Faithful want more than anything else is that churchmen should return to their God-given mission and get rid of what seems to be the prevailing notion that giving

witness to Christ consists in trailing behind the world's secularized human herd, picking up its discarded but-ends and regarding them with wonderment as if they were a new-found brand of king-size cigarettes. That is the first point: what the Faithful want is not some kind of secularized witness tailored to suit the design of secularized consciences, but Christ and His Blessed Mother — Our Lady — back in their hearts. The second point is that the want is widespread everywhere. Let Church Authority please take note of this. Let it not deceive itself. The Faithful everywhere — not merely in the United States, not merely in this country — want their Church to give them the one thing they need and that, quite simply, is Christ — as the Cure d'Ars gave Him, as Francis Xavier gave Him, as the missionaries, up to ten years ago, gave Him, as teaching sisters, brothers and parish priests gave Him to their people. Just Christ: the rest will take care of itself.

Substitute Church

For, without Christ, what have you got? A secularised, substitute phoney Church where men are loved not because of God, but in place of Him, which soon becomes in spite of Him, as God is drowned in a secular sea and the Church itself becomes increasingly permissive, as it centres its sights increasingly on man and his supposed secular needs, less and less on God and His commands. In other words, what you get under such circumstances is a new Humanism in place of an old Faith: this, in fact, is what we are being given in the wake of Vatican II; a man-centred, increasingly humanist Church whose only effect on young and old is to repel them and, in the case of the young, to pitch the best of them into outstretched Communist arms which appear, at least in the case of Italy's young, for example, to offer them what, in their eyes, the Church no longer has the courage to offer them — an ideal that calls them to hardship and heroism. The logical conclusion of the secular humanism — indeed, of the extended horizontalism — which has taken hold so widely in the Church today can only be Communism. And this precisely is what Italy is getting today and what France will get tomorrow, as that country's faithless and increasingly Gallican Hierarchy continues to lead the

Church of France further and further astray. In this connection, we heard a story the other day, which we believe to be authentic. It concerned a French bishop in a bistro in lay clothes and trying pathetically to be one of the boys, "getting involved", as they say. A good Catholic laymen in the group he was chatting with recognised him, came up to him and, asking where his cross was, took a little one out of his pocket and pinned it on the lapel of the bishop's modish civilian suit. At which the bishop went very red and went out of the room where he was chatting and into the courtyard in the dark. There, he took the cross off and came back to continue somewhat uncomfortably his affected conversation, having denied his Lord and his God. I wonder if, somewhere at that moment, a cock crew.

Rome now is what I wrote it probably would be in the June number of *Christian Order*. It is a communist-controlled municipality in a country where, at national level, the Communist Party has made significant gains, though not enough to displace the Christian Democrats, who have managed to stay at the top of the list by just holding onto what they held before. The Christian Democratic Party is in front by a whisker, but, if things continue to go as they have gone, the whisker, too, will have gone at the end of another five years. For there is a relentlessness about the Communist push in Italy, which will surprise none who lay the inefficaciousness of the Christian Democrats not primarily at the door of their outsize clutch of corrupt politicians, but at that of a neo-modernist Church Establishment, which has been offering its Catholic young — in Italy as elsewhere — a substitute religion of increasingly secularized humanism in place of the Bread of Life. The logic of this, as I have said before, can only be Communist gain. And the gain will continue until the Church sheds her confused indecision, preaches God's truth whole and entire, without fear, favour or compromise and at no matter what cost to herself.

A Note on Tactics

There is a final point, which, I think, is important. It concerns tactics. If episcopal authority in Italy or anywhere else thinks for a single moment that Communism can be held and a secularised world influenced in favour of true human

dignity through a network of parish and pastoral councils, conference centres and commissions, it will have to think again. Not only have conglomerations of this sort tended too often, to serve, wittingly or unwittingly, as agencies of untrue and unwanted doctrinal and disciplinary notions of a new, neo-modernist theological establishment, but they are, of themselves, totally unsuited to provide the type of tough-minded, intelligent and, above all, dedicated Catholic leadership, which is essential today if, at one and the same time, Catholic influence is to permeate society effectively and bring Communism's hitherto effective drive to a definite halt. It is clear — and this is said without any arrogance at all — that episcopal authority has no idea as to how this leadership should be created. There is, in fact, no reason why it should have. All I ask here of episcopal authority is that it should recognise its limitations in this regard, understand the magnitude of the problem and seek out those who know what has to be done if Catholic influence is to be effective in this particular field. At the moment, I regret to say, there is no Catholic effort being effectively deployed in this field, with the exception of a few gallant and intelligent individuals whose efforts are unknown for the most part and, where known, despised, and who are killing themselves and their few devoted followers in an effort to stem the secularist / Communist tide.

For the rest, we in the Church have got into the extraordinary position where what is called so strangely "the spirit of Vatican II" has pushed the well-intentioned layman into the parish council and so into the sacristy and turned loose into the market place a clutch of unthinking clerics who know as much of the contemporary situation in the world and the way to influence it best as I do of the intestinal structure of an ant. One is left with the choice of laughing or crying. Neither is appropriate under the circumstances. It is too near cock-crow for that.

PLEASE NOTE

a misprint in last month's poem, "Sentinels". In the first line of the sixth quatrain for "could" read "cold". — Editor.

The Australian and New Zealand Prime Ministers who held a conference early last March at Rotorua in New Zealand called for the strengthening of their military treaties with the United States and for the expansion of their own defence potential to meet a growing Soviet threat in the South Pacific. C. Jesman fills in some of the details.

Alert in the South Pacific

C. JESMAN

AUSTRALIA and New Zealand appear to be not the only powers alerted by recent developments in the South Pacific and the areas of the Indian Ocean adjacent to it. France has recently strengthened substantially its naval striking force, and so has the United States. New Zealand feels very strongly about the French nuclear tests which were held in the Mururoa Atoll in the last couple of years, but there seems to exist nevertheless a degree of awareness between the two countries of the growing Soviet presence in these regions.

For example, nearly 200 Soviet vessels of the Okhots Sea fishing flotilla are steadily spreading ever further to the south in search of untapped waters. Their activities would hardly seem to be justified by economic considerations. The deep sea fishermen in Soviet Far Eastern waters are already finding that Russian land bases are unable to handle their catches. Thus, for instance, out of 44 refrigerated cargo vessels of the Far Eastern Refrigerated Freighter Fleet, 33 were in port at the end of last year, including 20 large units which were put in mothballs since, on the mainland, the amount of rolling stock suitable for carrying frozen fish inland was totally insufficient. A new fishing port has been developed at Kholmsk on Sakhalin Island, complete with

concrete quays and railway sidings. Kholm'sk is capable of handling fishing vessels of up to 5 thousand tons dead-weight each.

Meanwhile, at the other end of the Pacific, Polish deep sea flotillas operate from Peruvian ports. To economise on fuel these vessels are permanently stationed in the Pacific while their crews are rotated by air. The Polish deep sea fishing trawlers operate mainly in a south-westerly direction. A Polish Antarctic expedition aboard the *M/S Professor Siedlecki* left last December for the southernmost waters of the Pacific along adjacent lanes. She is currently anchored off Bellinghausen, the principal Soviet Antarctic base. Dr. Daniel Dutkiewicz of the Maritime Fisheries Institute heading the expedition is also investigating the possibilities of setting up a Polish polar station in the Antarctic. The Polish Institute of Ecology of the Academy of Sciences in Warsaw is particularly interested in this project. The US-Polish Fishing Agreement signed in December, 1975, stipulated that Polish trawlers would operate, and co-operate with the American authorities, in the North Eastern Pacific only, but this left the loophole of scientific research open.

The *M/S Michail Kalinin*, the fifth research vessel of the current, 21st, Soviet Antarctic Expedition, left Leningrad earlier this year for Bellinghausen; likewise the *M/S Akademik Kurchatov*, perhaps the most sophisticated of major Soviet hydrographic and electronic research vessels, was located recently in the sub-Antarctic waters of the Pacific.

"CRISIS IN THE CHURCH"

A talk given by Fr. Paul Crane, S.J. at Gillingham on February 22nd last.

Cassettes still going very well.

Obtainable at £2.00 each (Post free in G.B.) from:

Mrs. Ellen Murray,
97, Turnpike Link,
Croydon CRO 5NU

"There is", writes Archbishop Dwyer in this courageous and truthful article," neither prudence nor wisdom in advancing ecumenism beyond the known facts". We could not agree more. With acknowledgements to "Twin Circle".

Anglican Orders

ARCHBISHOP ROBERT J. DWYER

THEN on the evening of Oct. 9, 1845, John Henry Newman made his submission to the Catholic Church at the hands of Father Dominic Barberi, in the bare parlour at Littlemore, it never crossed his mind that his Anglican priesthood was even arguably valid. He knew and accepted as a matter of course that as the Anglican body had cut itself off from its Catholic roots and declared itself to be, in the full sense of the phrase, a Protestant Church, it had inevitably forfeited the priesthood.

Those indeed, who had been ordained prior to the break with Rome, retained the sacred character of their priesthood, however they might reject its reality; but as the English Reformation hardened into a professedly Protestant body, rejecting the Mass as the Unbloody Sacrifice of Christ on Calvary, the line was snapped.

What they intended to do thereafter was not what the Church intended to be done by the priest. By the later years of the reign of Elizabeth I, certainly, the Anglican Church no longer possessed the Catholic priesthood.

Puritanism

And for well over 150 years, from 1575, say, down to the dawn of the Oxford Movement in the 1830's, it never occurred to the average Anglican clergyman that he was a Catholic priest, or to claim that the Communion Service he celebrated, be it with devotion or disinterest, was in any sense the Sacrifice of the Mass. There was, indeed, a timorous and vague Catholic reaction during the reign of

Charles I, under the influence of the Caroline divines, led by Archbishop William Laud, but it was overwhelmed by the floodtide of Puritanism, and with the Restoration, and still more with the "Glorious" Revolution of 1688, the Anglican Church settled down to remain, *ex professo*, Protestant Episcopal.

To have suggested to an 18th century Archbishop of Canterbury, like Thomas Tennison, for example, or Frederick Cornwallis, that he shared the same priesthood as the Pope of Rome, would have shocked him profoundly and elicited an indignant denial. In 1845, the thought would have been equally repellent to a man like William Howley, whose Protestantism brooked no compromise.

It was only as the Oxford Movement got under way that the question of Anglican orders began to disturb the minds and consciences of those who sought to substantiate the thesis that the Anglican body was a true branch of the Church Universal, possessed of a valid episcopate and valid priestly orders. Newman, convinced as he was that the "Branch Theory" was sheer moonshine, without merit or substance, rejected it out of hand. When he knelt at the feet of the little Italian Passionist that rainy October night, he acknowledged that he was not, and never had been, a priest; that the orders he had received from the Bishop of Oxford were null and void, and that he would have to seek the genuine priesthood from its true source, the Roman communion to which he now belonged.

Reflections

Long after, in an appendix to his *Apologia pro Vita Sua*, he reflected on the Anglican Church and his previous relations with it. In words of burning sincerity and deep emotion he paid tribute to her role in the providence of God in holding to those basics of Christianity which had nurtured his soul and given him those spiritual insights which had enabled him to plumb the very well-springs of truth. But on the issue of Anglican orders he saw no reason to modify his previous view. Reverting to the point in 1868, in correspondence with Thomas Wimberley Mossman, he emphasized the same conviction.

If the Pope, he wrote, were to declare Anglican orders valid, he would accept that judgment in faith, but since he

saw no likelihood of that, the question was settled in his mind. "Would our Lord," he asked, "leave Himself for centuries . . . without protective ritual and jealous guardianship?"

The question of the validity of Anglican orders continued to be debated, nevertheless, with a great deal of heat and a minimum of light, all through the latter half of the 19th century. The matter of the ordinal drawn up under the direction of Archbishop Cranmer during the reign of Edward VI, and its departures from the Roman ritual, was canvassed, as was the actual ordination of Matthew Parker, Elizabeth's appointee to Canterbury to succeed Cardinal Reginald Pole; but these studies were largely inconclusive.

Papal Bull

Finally, in the 1890's, the controversy was submitted to Rome, with Cardinal Herbert Vaughan, Archbishop of Westminster, as the moving figure, and with such men as Abbot Gasquet (later Cardinal) and the latter's close friend and collaborator, Edmund Bishop, as members or advisers. At the Vatican the study proceeded under the watchful eye of Cardinal Merry del Val, himself half-English, a prelate of absolute integrity.

The result was the publication, on Sept. 13, 1896, of the papal bull, *Apostolicae Curae*, signed by Pope Leo XIII, which declared, bluntly and forthrightly, that Anglican orders were "absolutely null and utterly void." The language was thought needlessly offensive, though it is hard to see how anything less positive would have satisfied the proponents of either side of the controversy. The document based its findings not on any isolated instances where it might be proved that Anglican bishops had been invalidly consecrated, or on the defect of any ordinal, but on the uncontested—because uncontestable—fact that from the English Reformation to the present (the 1890's) the Anglican Church had no intention of consecrating her bishops or ordaining her priests for the offering of the Sacrifice of the Mass. Once that point was established, there could be no quibble over the answer, save to remark that it might have been phrased a bit more softly to bring surcease to tender feelings.

Is *Apostolicae Curae* an act of the infallible magisterium?

Clearly it is not a solemn definition, in the sense that Papal Infallibility itself, or the Immaculate Conception, or Our Lady's Assumption, are absolute and irreformable. But it definitely is a decree of the ordinary magisterium, and thus is as binding today, 80 years after its promulgation, as it was on the day of its issue.

Non-Sequitur

Nor can it be honestly argued that subsequent investigation, theological or historical, has served to modify the basic facts involved. To cast doubt on the probity or learning of certain members of the commission, Abbot Gasquet notably, as has been done in one recent study, is to engage in highly personal polemics. And to claim, as does Father John Jay Hughes, in his *Stewards of the Lord*, that there was as much confusion among Catholic theologians of the Reformation era on the issues involved as there was among the Reformers, seems to us no more than an elaborate non-sequitur. The question is what the Church had taught, then and now.

The problem has been further complicated by the fact that over the past 70 or 80 years, a fairly large number of Anglicans have sought ordination at the hands of the Orthodox or the Old Catholics, the validity of whose orders the Church has not contested. But to argue, from the eminent possibility that some Anglican bishops and priests have valid orders, that they all possess the same, is to make a mighty leap into the unknown and (likely) the unknowable. Would that things were simpler and less involved, so that by the wave of a magic wand all the knots could be untied and all the difficulties solved. But there is neither prudence nor wisdom in advancing ecumenism beyond the known facts. That the answers spring, not fully grown nor fully armed, from the head of Jove, may call for some extra patience on our part, but it means the ultimate triumph, not of compromise, but of truth.

Dear Thomas Unconsoled?

FATHER JOHN MCKEE

BISHOP B. C. Butler contributed to *The Tablet* (31 July and 7 August, 1976) a two-part letter in reply to a convert who was distressed by the fact that the Church today is, as the Bishop phrased it, "to some extent anarchic". The letter-articles were headed "Dear Thomas . . ." and the heading of the present article will convey that at least one reader remained unconvinced by the *apologia* and that he considers it possible that Thomas also got cold comfort. I have reservations about Bishop Butler's reassurances. First, many of us would like to be reassured about him and I do not find that these two letters do that; therefore he is unlikely to reassure me about the state of affairs in the Church, though I share his steady faith in its indefectibility. I write this with no intention of giving offence, but as an objective statement of the situation.

The Bishop drew a long parallel between the early Church, when there was much debate as to whether Jewish customs should be retained, and today's divided Catholics. But, as Mgr. Bruno S. James pointed out in a letter, a truer comparison would be between the Church of the Arian dispute and today's Church of the Modernist disputes. The major row since the Council is not over customs, but over basic doctrines given to us by Christ through His apostles — the divinity of Christ, the virgin birth, the fall of man, the redemption, the resurrection, the real presence, etc.

Continuity

The difficulty about reading a letter-article of the "Dear Thomas" type, without benefit of reading the letter to which it replies, is of course that one is unaware of Thomas's primary concern. Was he over-upset over trimmings (Latin, clerical collars), and under-concerned with substance. Christian doctrine? If he were, this might explain a part of the Bishop's answer, which strikes me as ill-balanced, and is

at least carelessly phrased. He writes that "the abiding identity of our religion is to be found not in static sameness but precisely in continuing change . . . Vatican II . . . has canonised this notion of identity through change." Now, pace the most reverend writer, I do not think that either the Council or Cardinal Newman would have put it like that, though I am subject to correction by quotation. The abiding identity of our religion is to be found in one Lord, faith, baptism, head on earth and basic constitution. As the Church is living, it will grow and adapt; but we reap a better knowledge of where abiding identity is to be found if, instead of being too impressed by change (Chesterton would have pointed out the vulgarity of the temptation), we recall two catechism answers: "The Church is one because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one head" and "The Church is Catholic or Universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for Her teaching in all ages is the same teaching, and she does not later discard earlier doctrines as a load of uncritical rubbish."

It is important that Bishop Butler reminds Thomas that "Revealed doctrine has not changed, nor has the Church ceased to proclaim and believe it" and promises that he will develop this point in his second letter, but Thomas may not have been willing to accept the bromide that "we are suffering from a cultural shock", and that, if we realise this, we "shall be less anxious about the possibility that we are going through a crisis of faith". It is all too obvious that we are going through a crisis of faith, as the Vicar of Christ has repeatedly stressed, and it makes one uneasy if a bishop plays it down. One doctrine after another is denied by today's Modernists under the shoddy pretence of reinterpreting it, and this adds up to a lot more than cultural shock.

If Thomas is really "on the ball" — and the evidence suggests that he is — he knows perfectly well that the Church has not changed its doctrine, but he will be concerned about the way in which the *magisterium* is allowing theologians to deny it right, left and centre, as they follow uncritically in the steps of Bultmann, Robinson, Bonhoeffer or Tillich; and he possibly has some questions in reserve for Bishop Butler himself, questions to which the promised

second letter may even add. For the moment, let the picture be balanced by a statement that Vatican II canonised identity through un-change: "And so the apostolic preaching . . . was to be preserved . . . until the end of time. Therefore the apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned . . . and to fight in defence of the faith handed on once and for all". (*Dogmatic Constitution on Divine Revelation*.) And this is why G.K.C. spoke of the mind surviving a hundred moods. That is, a hundred — or a million — changes.

King Conscience

In his first letter, the Bishop delivered himself of the judgement that the Council, magnificently but riskily, "reaffirmed, with an emphasis that no previous council had equalled, the primacy of the individual conscience, which many still think is a characteristically Protestant principle". Well now, there is a statement which, expressed so crudely and untheologically, is indeed a characteristic Protestant principle and has been a slogan of the progressive *maquis* since the publication of *Humanae Vitae* in 1968, though it was not unheard of before. Can conscience, individual judgement, claim the rights of an absolute monarchy? Did Bishop Butler expound this theme sufficiently when he said to a largely non-Catholic congregation in Guildford Cathedral (August 18th, 1968): "The rights of conscience (a conscience which has tried to instruct itself adequately) are absolute"? This on the heels of widespread Catholic revolt against the magisterial teaching of Pope Paul? It is worth while comparing with his statement what the Irish bishops wrote in their Lenten Pastoral of 1969: "St. Paul keeps saying to them (the Corinthians) that it is not conscience as such which is supreme but Christ the Lord . . . The Vatican Council repeats the same doctrine of the Lordship of Christ over conscience, and the obligation of all to form their conscience by the teaching Christ gives through the Church". A Catholic conscience, then, has not "tried to instruct itself adequately" unless it has accepted the teaching given by the Church; e.g. the teaching reiterated in *Humanae Vitae*. Bishop Philbin laid to rest the conscience versus *magisterium* ghost in 1968: "As Christians we have already exercised our conscience, that is our moral

judgement on the larger and more fundamental question of whether we accept Christ and His Church as holding authority from God to teach. Once we have made this acceptance, we are obliged, and obliged by our conscience, to follow the authoritative guidance that comes from these sources". For such reasons, Paul VI, in a message to the rally of West German Catholics in Essen in 1968, brushed aside suggestions from German and Belgian bishops, following upon *Humanae Vitae*, that people had the right to follow their own conscience: "His reply to this was that individual conscience has no validity in such matters". "Dear Thomas" might therefore find ground for further concern in Bishop Butler's partisanship of conscience, in the context of the modern Church. I think (or I hope) that I have established in Chapter 7 of my book, *The Enemy within the Gate* that Bishop Butler unwittingly misrepresented Newman when he appealed to his championship of conscience — this again, in the context of *Humanae Vitae*. Would it be biased to suggest that the Bishop is short of the respect shown by "the simple faithful" for the Pope and authority in general? Looking at the *Sunday Times* for December 5th, 1965, I find him reported as saying: "I don't think there is any other way to describe the crisis in the Church, and the struggle in the Vatican Council, than in terms of progressives and conservatives. Of the 2,500 bishops in the Council I would say we have 1,300 bishops, the Conservatives have 800. We are thus certain of the Council. I am not sure that we are certain of the Pope". Not certain if the Pope is with or against you? — a sobering thought. (Bishop Butler confesses to Thomas, "I'm afraid I am not one to whom it comes naturally to cry *viva il Papa*"; which disqualifies him from singing

"Yet strikes no chord more true to Rome's"

Than rings within our hearts and homes".)

Again, looking at the report of a Spode House Conference (*Catholic Herald*, September 22nd, 1967), I read: "Bishop Butler and Dom Sebastian Moore of Liverpool, both progressive Benedictines, went to great pains to explain how the Church's understanding of authority had become muddled and abused, even to the extent of being the exact opposite of what Christ called for". Now, it seems, we have a better understanding and a "to some extent anarchic" Church.

The second letter-article to Thomas begins with the sound admission that the doctrines of the Church are not being changed by council, Pope or world-wide college of bishops. It appears, however, that Thomas reported a story that Cardinal Marty of Paris was accused of saying of the sacrifice of the Mass "that it is simply a matter of making a memorial". Bishop Butler comments that "I should not have used the word 'simply' in the above sentence", and the reader is all set to cheer when he finds to his surprise that the attitude is dictated by a minor reason. There is one overwhelming reason why a Catholic should not call the Mass simply a memorial, and that is that it would be heresy to do so, a denial of the Real Presence and of the representation on our altars of Calvary. But the Bishop's reason is that there is nothing "simple" in the mysteries of faith. It seems very much a secondary consideration. He writes further — and truly —, "But I should be quite prepared to say that the Mass is a 'making a memorial'," explaining that "to say that the Mass is a 'bringing to remembrance' is to affirm that it is the (sacramental) sacrifice of Christ, not adding to but re-presenting the sacrifice of Calvary".

There is nothing in these last words to make us uneasy, but there is something *not* there, and that could raise questions. The Bishop goes on to say that theology is shifting from its exclusively scholastic foundations, and I take this to refer to theology in general. But, if in general, is it intended to apply also to one's doctrine or theology of the Mass and Real Presence?

In other words, is it being suggested that the Church can move away from the "scholastic" doctrine of transubstantiation? I spoke of "something not there" in the bishop's explanation; and what might worry Thomas as he read it, as it worried many of us when we read the Windsor Agreement on the Eucharist, was the resounding silence, what is not said in that document. The Catholic representatives at Windsor achieved the feat of finding that Catholics and Anglicans were in substantial agreement by adopting the ruse of concealing what Catholic belief in the Real Presence truly is, letting transubstantiation be relegated to a non-committal footnote as if it were no longer of the essen-

ce.* But — comes all the progressive world in arms! — transubstantiation is not one optional theology of the Catholic doctrine; it is the Catholic doctrine as it states what happens, how (and only how) the Real Presence comes about.

I wish, therefore, that, when the Bishop spent a paragraph or two of his letter-article on the Mass, he had found time to mention transubstantiation explicitly. This wish provides the introduction to a wishing session. I wish that he and the other Catholic signatories at Windsor had likewise "come clean" and not kept to careful terms which Calvin would not have blushed to use. I wish that his Catholic Truth Society pamphlet which, according to the untruthful blurb on the back, explains things in simple language, was called *The Mass* instead of *The Eucharist*. (In an address to a mixed audience of Catholics and Protestants at London Colney, on November 4th, 1974, he spoke of "the Holy Eucharist which we Roman Catholics describe by a slang word—we call it the Mass"; but, whatever the word Mass was in origin, it is a term hallowed by long centuries of loving usage: we rightly speak of "Holy Mass", and men have fought and died with the word "Mass" rather than the Greek "Eucharist" on their mind.)

I wish that the five pages of text in that C.T.S. pamphlet had at least one representation of Calvary to go with the total of six colour reproductions of the Last Supper, and I wish heartily that Bishop Butler had said precisely what a Catholic (as distinct from a Protestant) means when he says that the bread and wine become truly the Body and Blood of Christ. If you set out to write a pamphlet explaining Catholic doctrine, you really must explain it. My unease is reinforced by what the Bishop said in a reply at London Colney, making allowance for the lack of perfect phrasing which often

* His Lordship stated at London Colney: "the only use of the word transubstantiation is in a very discreet footnote which doesn't commit the members of the Commission to any particular belief here at all; it merely states how in the opinion of the members of the Commission, Roman Catholic theologians use the word transubstantiation today." This is true, but it is also true that Catholics are committed to transubstantiation, that the Catholic signatories should have made this clear, and that the Rev. Julian Charley, an Anglican signatory, was perfectly justified in taking it that the Catholics present had moved both from the word and the doctrine. (cf his commentary in *The Anglican-Roman Catholic Agreement on the Eucharist*, Grove Books, Bramcote, Notts.)

marks an *ex tempore* answer: "And so a doctrinal statement in one period, for instance, can be positively misleading in another period. And I would be inclined to think that the word transubstantiation — though it is not really a doctrinal statement, that word transubstantiation; even officially it is more or less a convenient tag than anything else, because all the Council of Trent says — it first states its doctrine about the Real Presence in the Eucharist and then says 'which is very suitably called transubstantiation'. Now the word transubstantiation rings all sorts of philosophical bells, and theologians have been rather inclined to say you have got to accept the doctrine and the philosophical implications of the word So it's quite tricky".

It is tricky and the trick today often consists in suggesting that the difficulty is over a term and not over the reality it expresses; that there is confusion because of the lingering wisps of an outdated philosophy, though Pope Paul affirmed in *Mysterium Fidei* that the terms used to express our doctrine "present the perception which the human mind acquires from its universal, essential experience of reality". Silence is not golden when it comes to teaching the Real Presence, and if Thomas is guilty of wondering whether the Bishop holds to transignification rather than Catholic transubstantiation, is it his fault? In his talk at London Colney, Bishop Butler said of the Windsor Conference; "You will find that we say very, very clearly, and repeatedly, that in the Eucharist the bread and wine become the Body and Blood of Christ". Indeed, but so did Calvin, later exploding his professions of belief when he derided transubstantiation. Those who attended the lecture given at London Colney * by another Windsor Agreement signatory, Fr. Yarnold, S.J., were given further cause for alarm, and Bishop Butler himself let the cat out of the bag when he warned: "It's positively dangerous for the heads of our respective Churches to make their own private compacts so to speak, even a doctrinal agreement, if the people have not been educated and brought along with the theologians . . . otherwise you've got a terrible gap between what the official Statement says and the real mind — prejudices, if you like — of the people". Prejudice if you like, or faith if you prefer?

* Nov. 18th, 1974.

The Church was Wrong?

I came to the "Dear Thomas" letters straight from reading Fr. Karl Rahner's *The Religious Life Today* and from being angered by the statement (p. 15) that, "By her life, and not by pious and abstract theory, a nursing nun can demonstrate that God and the neighbour belong together in a way which we in Christianity are slowly and rightly learning for the first time" I find the same denigration, the same "wha's-like-us?" vulgarity, when our Bishop writes of the pre-conciliar Church. . . . "a creed and catechism that were easy to memorise and didn't need to be understood; a Church that stood by the wayside while the world pursued its suffering pilgrimage; a haven of peace that was not a challenge to living reflection on one's religion" I did not find the catechism easy to memorise, but priests, parents and teachers all worked hard to see that it was understood and I have no reason to believe that my native Edinburgh was different from many another area; the Church did not stand by the wayside while the world suffered, and there were a hundred or a thousand Orders and societies to prove it; and our haven of peace was also a splendid reading-room for the works of Chesterton, Sheed, Knox, and so many others who were hell-bent on living reflection!

Bishop Butler makes a rather startling admission, and he knows that it may startle since he leads up to it with, "I want to be as frank as possible". Though he accepted all the doctrines of the Church when he became a Catholic, he reveals that, "I had been a student of the Bible according to the methods of modern scholarship before I became a Catholic, and I knew that the attitude of the Church to these matters 50 years ago was mistaken. . . . Naturally, I am glad that the Church has moved away from its ultimately untenable positions about the Bible. . . ." Ah, those modern scholars! Dr. E. L. Mascall has written in *The Secularisation of Christianity* (p. X): "It hardly needs remarking that the phrase 'the assured results of modern criticism' has become something of a joke in theological circles, even among those who show most assurance about their own results"; while C. S. Lewis remarks in the brilliant final chapter of *Fern-seed and Elephants*, "The 'assured results of modern scholarship', as to the way in which an old book was written, are 'assured' . . . only because the men

who knew the facts are dead and can't blow the gaff . . . I have learned in other fields of study how transitory the 'assured results of modern scholarship' may be, how soon scholarship ceases to be modern. . . . Everywhere, except in theology, there has been a vigorous growth of scepticism about scepticism itself". Now, when his Lordship says that the attitude of the Church in relation to "modern" scholarship was mistaken, he means, surely, that its teaching was wrong, that the Church, not merely this or that barnacle-encrusted theologian, held "ultimately untenable positions about the Bible". I must say that this seems to me an extraordinary frame of mind in which to enter the Church. At the core of the Church's teaching on the Bible is her insistence through the ages on its inerrancy. If it is not arrogant, I would refer the reader once again to my book, *The Enemy within the Gate*; this time, to pages 253-254, where he will find this quotation from Pope Leo XIII's *Providentissimus Deus*: "It is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties . . . concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind when saying it — this system cannot be tolerated; inspiration not only is essentially incompatible with error, but excludes it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of Vatican".

Now, though Bishop Butler claims rightly that doctrine has not changed, Thomas might well accuse him of trying to change the doctrine just enunciated, and I think that this is the dispute with the Church, which a younger Butler brought with him into the Church. Some years back now, Abbot Butler seemed to suggest, in the pages of *The Tablet*,* that error had crept into the Gospel accounts of the Passion. I

* Cf *The Tablet*, July 29.

took him up on this, and he struck me as side-stepping smartly, speaking as if all he had intended to convey was that the Passion narratives were incomplete. But, since the Council, he has followed Dr. Kung's open challenge to inerrancy. Writing in *The Tablet*, February 3, 1968, he referred to a debatable text in Vatican II's documents, and judged: "The limitation ('for the sake of our salvation') means that we are committed not to a material but to a formal veracity of the Bible. The Bible, in other words, could contain errors without diminution of its inspiration, provided those errors were not in the field of the truth which is 'for the sake of our salvation' ". And, Thomas might ask in both sorrow and anger, if Vatican II said that, has not the doctrine taught by both the Church's ordinary and extraordinary magisterium been contradicted?

May we allow Thomas one more ground for worry? Bishop Butler says that "I echo the words of our new Archbishop of Westminster, that we should heed what the Pope says", and he adds rightly that not all Papal utterances are of equal binding force. Precisely because they are of unequal binding force, and some bind without any shadow of a quibble, the word "heed" should not have been used in that sentence without explication. "Heed" means only "attend to, take notice of"; and one may take notice of what another says and then blithely reject it and go one's own sweet way. Vatican II laid down the age-old Catholic belief: "This religious submission of will and of mind must be shown in a special way to the authentic teaching of the Roman Pontiff even when he is not speaking *ex cathedra* . . . in such a way that his supreme magisterium is acknowledged with reverence, and the judgements made by him are sincerely adhered to according to his manifest mind and will". Thus the teaching of *Humanae Vitae* has not only to be considered by Catholics, but accepted, and, as Pope VI affirmed, an appeal to private conscience has in such a case no validity; if a man is a Catholic, he must believe as a Catholic and act as a Catholic. Thomas, then, has grounds for trusting that the new Cardinal and Bishop Butler will never tell a rebellious Catholic that it is a matter for the private conscience when it is our duty in charity and consistency to insist that the conscience be adjusted to Christ's teaching. He is King.

Any Questions?

WILLIAM LAWSON, S.J.

Has my Parish Priest authority to compel me to stand for Holy Communion?

No! If he had such authority, he could refuse to give you Holy Communion when you kneel to receive it; and he can't do that. But he could make difficulties for you if you were to kneel alone; and you would be saved from the reproach of being old-fashioned and "divisive" if you arranged to kneel with others of the same mind as yourself — and there are still many who want to keep the centuries-old practice. A group of communicants kneeling together at the altar-rails (if they are still there), or two or three pairs who come up the centre aisle and kneel before the standing priest, are a solid fact with which there would be no argument.

If you have to argue in favour of your kneeling, quote the history of Cranmer's Prayer Book. The words in the 1549 version for use at the Communion Service are: "The Body of Our Lord Jesus Christ which was given for thee preserve thy body and soul into everlasting life". The 1552 version has dropped any suggestion of the Real Presence (in which Cranmer did not believe), and the words are: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving". But Cranmer still required communicants to kneel, thus provoking a violent protest from a Scottish chaplain, thought to be John Knox. By way of compromise, Cranmer introduced into the Prayer Book what is known as the Black Rubric, which stated that, in requiring communicants to kneel, "it is not meant thereby that any adoration is done" to any Real Presence.

For Catholics, to receive Holy Communion kneeling is to adopt a posture of adoration. What they gain, or think they gain, spiritually by standing I have no idea; but externally they conform to the ideas of John Knox.

Can it be that the repeated use of the shepherd-sheep metaphor, in both Old and New Testaments, has made the faithful inhumanly sheep-like?

Your question deserves an answer in several volumes. I wish I had leisure for the fascinating study needed for the writing of them.

Until fairly recent times in England, a congregation would, without a second thought, have joined in the singing of the hymn which has, for refrain, the words "God bless our Pope, the great, the good". After a century or so of notably good Popes, it was easily supposed that all Popes must be great and good — a supposition made untenable by a glance at papal history. Rightly, the teaching of any Pope on faith and morals in the form of a definition and given to the whole Church as binding in conscience was accepted with full faith. His teaching in the way of ordinary magisterium was taken as being in full conformity with Tradition and therefore binding. The wisdom and prudence of papal government in general was not questioned except, perhaps, by a minority immediately affected by it. Popes were not legitimate targets for criticism. The faithful suspended their critical faculty; and to that extent they resembled sheep.

The sheep of the flock in earlier ages had pastors who, in various ways, provoked justifiable criticism — John XXII, Sixtus V, Innocent IV (reproved by our Bishop Grosseteste), the Avignon Popes, Urban VI, Julius II, Leo X. And that is just a selection. Pastors — Popes and Bishops — are deputies of Christ. They are also sheep in the one flock of the one Good Shepherd. After the Resurrection, when Our Lord had confirmed Peter in his office of visible Head of the Church, He said to him: "Follow me". It was only by his faithfulness to Christ and His Revelation that Peter made himself a deputy-shepherd to be followed.

How can one possibly accept that part of the Sermon on the Mount which says we are assured of food, drink and clothing? Believers have died from lack of the necessities of life.

So they have! And there will be many more such deaths before the end of the world. The Psalmist says: "I have been young, and now I am old, and I have not seen the just man forsaken or his children seeking bread"; but, if we are to take his words literally, we must conclude that his experience was exceptional. Given the certainty of natural

catastrophes like drought and famine, together with man-made dearths through the destruction of natural resistance and the multiplication of pests and diseases, hunger, like the poor, is going to be always with us.

I think that, if you read the passage in the Sermon on the Mount again, you could see in it a plea to regard the necessities of life as not absolutely, and not primarily, necessary. The birds of the air are fed, if they are fed, by the hand of God; but, as Our Lord says, sparrows fall to the ground. In the very passage you refer to, the lilies of the field bloom in their glory for only a brief space before withering and being cast into the oven. We ourselves are not promised that we shall die "well-nourished" — as inquests sometimes describe a body. What matters is that we shall live and die contented, possessed of "the one thing necessary", seeking first the Kingdom of God and His glory, and accepting with confidence and gratitude that God should give and should withhold. "The Lord will provide" — but sometimes "a victim for the holocaust". "The Lord gives, the Lord takes away. Blessed be the name of the Lord".

"God is love", says St. John. Why should we need a special gift of the Holy Ghost with which to fear Him?

God is holy, as the Old Testament says. He is perfect, as Our Lord tells us. We are to be holy — perfect within our limited nature — to qualify for our eternal presence with God. He is just, and He will render to each one of us according to our works. We must therefore work out our salvation in fear and trembling. It would be offensive in us to presume on God's love and to present ourselves to Him as workmen He would be ashamed of. We must walk before God in awe of His infinite perfection, aware of our total inadequacy and dependence, but knowing that He will give us eternal life if we do what He requires of us.

That last half-sentence is from the catechism definition of hope, one of the theological virtues. St. Thomas Aquinas, explaining that virtue, says it goes with the gift of fear because our hope is conditional — it depends on our taking the means to bring about its realization. To be afraid of our weakness, afraid of the terrible consequences it might have,

is to be realistic and sensible. We need to understand the Beatitude, "Blessed are the poor in spirit", and, acknowledging our dependence on God, to call on Him for help. "The fear of God is the beginning of wisdom". "Pierce Thou my flesh with Thy fear, for I am afraid of Thy judgements". Fear of offending God, fear of sin, is healthy. It is filial, not servile. It puts heart into its possessor and is the foundation of faithful and cheerful service. "Serve ye the Lord with fear; and rejoice unto Him with trembling".

St. John reports Our Lord's words, in His prayer to His Father: "Those whom thou gavest me I have kept: and none of them is lost, but the son of perdition, that the Scripture may be fulfilled". What escape had Judas from the prophecy of his perdition?

Which came first, the prophecy or its fulfilment? In the Scripture, and in our way of reading it, the event follows the prophecy. But the prophet was inspired by the Holy Spirit, and the Holy Spirit did not have to wait to see if the prophecy would be fulfilled: He inspired the prophet to foretell what He, in His eternity, had already seen. The actors in those foretold events did not come into the world in order to fulfil prophecies. They lived their lives under divine Providence, and it so happened that in their living they did what the Scriptures had said they would do. The New Testament phrase, "that the Scripture might be fulfilled", can grammatically be taken as meaning either "for the purpose of fulfilling Scripture" or "so that, in fact, Scripture was fulfilled". It is the second meaning that is theologically and historically correct.

The Scriptures that Judas fulfilled are in Psalms 41 and 108: "Even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me". "His bishopric let another take". The first sentence applies not only to Judas but also to St. Peter. It was their conduct after betrayal and denial which lost Judas his bishopric and confirmed Peter in his. Our Lord looked at Peter in the house of the High Priest, and Peter went out and wept bitterly. Had Judas wept when Our Lord asked him, "Friend, where to art thou come?", he could have been forgiven, as Peter was. Each acted freely,

Peter accepting grace, and Judas rejecting it. The prophecies foresaw their free and responsible acts.

If a priest, going through the rite of Mass, has no intention of consecrating, because he has rejected the teaching of the Church and no longer believes in the Real Presence, can his lack of intention be supplied by the believing congregation? The priest says "my sacrifice and yours".

No! Priest and people both share in the priesthood of Christ, and both offer the sacrifice; but priest and people share in Christ's priesthood in different ways: the priest *makes* the sacrifice, in the name and in the person of Christ; the people accept the sacrifice as made. They have not received the Sacrament of Holy Order, and they cannot perform the essential sacrificial act — consecration, which effects transubstantiation.

From the rest of your letter I am sure that your question is simple and straightforward. But it is just the sort of question that is asked with seeming innocence but with sinister undertones. You may have noticed efforts to detract from the uniqueness of the priestly character. There is the flat denial that there is such a character or a necessary Sacrament of Order to confer it. Some of the clergy affect egalitarianism and try not to appear different (but they fail only too often, when they o'erdo Tarmagent and become "more equal than others"). Some renounce the title of "Father" and want to be addressed by their Christian name or a familiar abbreviation of it. Perhaps they are aiming to be rid of the restrictions which go with priesthood; but, even if all they want is to be more approachable and more available, they achieve no good — it is a priest the faithful are looking for, not an ersatz layman.

Given the manifest purpose of protestantizing the liturgy, voiced in the Second Vatican Council and now well on the way to being achieved, it is prudent to look with suspicion on any move to deny or diminish the priest's differentness.

Book Review

MAKE IT A MUST

Catholic Belief and Practice by Mgr. Philip Flanagan; John S. Burns; Obtainable at 35p post-free from Pro Fide Book Service, 39 Blenheim Park Road, South Croydon, Surrey.

This year I was given the task of reviewing two catechisms of sharply contrasting natures, a contrast which illustrates the conflict between the traditional faith and some of its contemporary manifestations as dramatically as that between a Solemn High Mass celebrated at the high altar of Westminster Cathedral and some of the grotesque pentecostal happenings which have been permitted there recently, during which the steps of this same high altar were used as seats by some of the motley assortment to which the sanctuary had been turned over. The first review appeared in the May issue of *Christian Order* and the book concerned, *The Common Catechism*, is the epitomisation of the type of "renewal" which has been inflicted upon the Church in the name of Vatican II. The book is very long, very verbose, barely readable over long passages, irrelevant and unrelated to the ordinary Catholic, and extremely unorthodox. The book with which this review is concerned is commendably brief, hardly a word is wasted, the text is readable and simple, it will make an immediate appeal both to the faithful of all ages from twelve years upwards and is certainly ideal as a manual for instructing converts, above all it is totally orthodox.

Secondary school teachers looking for a useful compendium of basic doctrine for their pupils need look no further. There is a great hunger for solid doctrinal teaching among today's adolescents and it is to be hoped that at least some bishops will soon come to realise that the fact that at least 70% of Catholic teenagers are lapsing is in no small measure due to the fact that despite a nominally Catholic education they all too often know little or nothing about the teaching of the Church. There are, of course, a good number of factors to account for the unprecedented rate of lapsing among young Catholics, factors which, all too often, are

beyond the influence of the Catholic school. But the bishops have the authority, the ability, and the duty to ensure that no child educated in a Catholic secondary school lapses simply because he does not know what the faith is.

It would be quite possible for any child of average ability and above to work right through Mgr. Flanagan's book four or five times during a secondary course, going deeper into the doctrines each time. The book would still leave a great deal of work for the teacher to do: the clearly worded summaries of doctrine provided by Mgr. Flanagan should serve as a point of departure for carefully prepared lessons in which all the best modern teaching aids and techniques could be used: they could then be used to consolidate the results of this teaching.

In the review of the *Common Catechism* a great deal of space was devoted to discovering what it said or did not say about the resurrection. The one point upon which it was possible to be sure was that the *Common Catechism* did not provide an unequivocal affirmation that the resurrection involved the human body of Our Lord being brought back to life after dying on the cross. There could be no better way of demonstrating the merits of Mgr. Flanagan's book than reading his treatment of the resurrection in its entirety on page thirteen. This is a masterly piece of exposition. Young and old and middle-aged — this booklet is a must for you all.

Michael Davies

SHORTS

I remember standing by Edel Quinn's grave when I was first in Kenya more than seventeen years ago. Very appropriately she lies buried in the little cemetery reserved for missionaries in Nairobi. She went to East Africa in the service of the Legion of Mary, one of many legionaries who have travelled far in the service of the Mother of God. After eight exhausting years wholly consecrated to the work of establishing the Legion, Edel Quinn died and was buried in the land she had come to love, surrounded by its people, black and white and brown, who had come to love her in return for all she gave to them. Her story is strangely moving and touchingly told by a Cork Franciscan, Father Maurius McAuliffe in his *Envoy to Africa* (Franciscan Herald Press, 1435 West 51st St., Chicago, Illinois 60609, U.S.A.; \$2.25)

Another life from another age, but shot through with the same total dedication is that of John Ogilvie, Jesuit priest and Scotland's martyr told in pamphlet form by Father James Quinn, S.J. (Catholic Truth Society of Scotland).

From the pen of Father Robert Nash, S.J., Ireland's best known priest-journalist, whose articles have graced the pages of this Review, there comes another volume hard on the heels of *A Nash Omnibus* (£2.00), already reviewed in these pages and still available. Entitled *Your Phone Call* and published at £3.00 by John S. Burns (25 Finlas St., Glasgow G22 5DS) this volume of short, penetrating articles is for everyone of every age. I know nothing better. One of these a day, at home, on the bus or in the tube — read and thought on — will keep the reader close to Christ in this increasingly secular world; in other words, will teach you how to live, for keeping close to Christ is, in the last analysis, what life is all about anyway. Prayer, of course, is essential to this process and that is why Father Guy Brinkworth's Personal Spiritual Renewal Series is of such immense importance, especially nowadays when empty-headed activism is plagueing the Church into a decadent and reactionary secularism. This series as a whole is very strongly recommended; so, too, is its latest publication, *A First Grammar of Prayer* by Father John Edwards, S.J., who knows what he is talking about. The book is extremely good value at 75p. When writing for it (RSRS, Convent of Mercy, Fishguard, Dyfed SA65-9DU) readers are strongly advised to ask for lists giving titles and prices of other booklets and pamphlets in this splendidly helpful series. The priest, if he is to be in any way effective — today more than at any other time, perhaps, in the history of the Church — must be a man of prayer. Those who defect from the priesthood are not. Those who persevere can only do so with the help of prayer. Priest readers of *Christian Order* are recommended to read *The Priest Today* by the Australian Jesuit, Father John Wilcken (Polding Press, 343 Elizabeth St., Melbourne, Victoria 3000, Australia; £1.85).

And prayer is the more necessary, not only for priests, but for all of us in view of the twofold threat that comes from Humanist Secularism to the teaching of religion in schools and that distorts the beauty of sex by wrenching it from its Christian context and turns it into no more than a play-object. In *Truth Betrayed* (Pro Fide, 39 Blenheim Park Road,

South Croydon, Surrey; 25p.) Joanna Nash and two other under-twenties make mincemeat of the Humanist trendies who would take denominational teaching out of the schools. In *Sex Education: its Uses and Abuses* (The Responsible Society, 28, Portland Place, London W.1., 20p) K. H. Kavanagh sets this delicate matter in right perspective. The sex maniacs, of course, and the silly Humanists are merely opening the way to Communism, with their attempted take-over of this country's rising generation in the name of a dirty and degrading materialism. The true face of Communism is shown brilliantly, as one would expect, by A. Solzhenitsyn, in *Genuine Detente* (IRIS Publications, 53 Cavandish Road, London, S.W. 12). This little booklet ought to be in everyone's — really, everyone's — pocket and he ought to keep a couple of other copies with him for giving away. Not the least of this pamphlet's merits is that it will fit in your pocket unobtrusively and with the utmost ease.

Paul Crane, S.J.

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